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**REV. PIERCE CONNELLY—A HARD CASE.**

We have seldom read a harder case than that which is set forth in the article which follows. It is that of the Rev. Pierce Connelly, of whom we have spoken more than once in the pages of this Magazine, and within a year. We take it from the *London Record*. It is hard to conceive of anything more heart-rending than to be compelled to endure such a separation as that which Mr. C. is compelled to bear. We sincerely hope that he may find redress from the laws of England. But what a Church that can sanction all this injustice,—or rather be the author of it! What God has joined together Rome undertakes to put asunder! And why not? Does she not arrogate to herself the power of annulling the ordinances of God when they stand in her way?

“Mr. Connelly has recently published a statement of the causes which have compelled him to make an appeal to the public. He is an American by birth, and early in life took orders in the American Episcopal Church. Like many others, led away by the hankering after Church “unity,” and some “visible supreme headship over Christendom,” in 1835 he left the Protestant Church; abandoning his living, amid the earnest and affectionate regrets of his bishop and of his parishioners. In the year 1843 he assumed the ecclesiastical dress of Rome. Subjecting himself at once voluntarily to the strictest Jesuit surveillance, he entered the *Collegio dei Nobili* as a boarder, and placed his wife, with one son and a daughter, also as boarders, in a cottage of the nuns of *Trinita de Monti*, a fact which has since been made use of here in England to create the false impression that Mrs. Connelly became a nun; though she not only did not become one, but her doing so was, in fact, actually forbidden by the Pope. In 1845 he received Romish orders, with

circumstances of marked and unusual consideration from the Pope's own vicar, Cardinal Patrizi. He was the first Romish priest for centuries who lived in uninterrupted, permitted, honored intercourse with his wife; no vow of celibacy being required of, nor any peculiar restraint imposed on him; a vow of chastity being simply required of his wife, who, a year and a half afterwards, here in England, continued to mix in general society, unforbidden and unrestricted in any way. In the month of June, 1846, on the invitation of the late Earl of Shrewsbury, he consented to come over to England, and take up his abode at Alton Towers, as domestic chaplain. In the month of August, in the same year, his wife, accompanied by their daughter and youngest son, followed him; but means were taken by the Roman Catholic authorities of this kingdom to prevent all personal intercourse with her husband. Her children were separated from her, herself kept under close surveillance, and Mr. Connelly was forbidden, by a prohibition of Dr. Wiseman, to see her, or to *speak with her, even through the grating of a confessional, and in the presence of a priest.*

"In December, 1848, Mrs. Connelly was carried off from Derby, the neighborhood of her husband, to the convent at St. Leonard's on-Sea, the summer residence of "Cardinal" Wiseman. In that convent to this hour she remains *ostensibly* in a position of high dignity and nominal freedom, in order to defeat a writ of *habeas corpus*; which, it is needless to say, is only available to rescue persons from actual imprisonment; but, in truth and in fact, the bond-slave and thrall of those by whom she is surrounded and guarded. Remonstrances, appeals, threats, have been had recourse to by Mr. Connelly to compel her restoration; but, though backed by the known good wishes of the Pope himself, all have proved insufficient. At length, in December, 1848, being advised upon the best legal authority that, for the reasons already given, the *habeas corpus* would not run; nor an indictment for conspiracy lie, or be capable of certain proof; he instituted a suit in Doctors' Commons for the restitution of conjugal rights, as his only available remedy. The suit was defended—*nominally* in his wife's name, but at her husband's cost. The case was originally decided in Mr. Connelly's favor; but the decision was defeated by an appeal being immediately lodged against it by the opposing parties—again in his wife's name—to the Committee of Privy Council, by whom the appellants were sent back, in June, 1851, to amend their allegation, before they should be allowed to proceed with their appeal. This, to the present hour, they have not done; Mr. Connelly not having, from sheer inability, paid his wife's costs, taxed against him in the Arches Court, for which that Court decided that *he* was liable; a married woman, even in such a case, not being liable for costs of suit. Until he does so, the appellants will not proceed, nor can he compel them. And so he remains, not merely helpless in this respect, but liable at any moment to be thrown in



gaol for them, should the Romish authorities in this country think it wise or safe to do so.

"Mr. Connelly has himself retraced the false step that he had taken in entering the Church of Rome, and he is now anxious to rescue his wife, exposed to those priestly arts of seduction, which, he declares, she has herself avowed to him have ere now been tried upon her. And in order to enable him to do so, it seems that a Committee has been formed for the purpose of receiving such contributions as the Protestant spirit of England shall prompt her people to subscribe in such a cause."

Late English papers have brought us a sequel to the preceding statement. It appears that Mr. George Bowyer, a Roman Catholic advocate, and Member of Parliament, addressed a letter to the Duke of Manchester, who is the chairman of an association or club which has been formed to look after such cases as that of Mr. Connelly's, in which he denies: 1. That "Mrs. Connelly's liberty is any way interfered with, or that she is watched or controlled by any person whatever;" 2. that "her daughter, or any other of her children, were ever prevented from seeing her, except by Mr. Connelly himself;" 3. that "she was carried off from Derby;" 4. vindicates the character of "Mrs. Connelly's confessor; and 5. asserts that Mrs. Connelly positively denies that she ever made any such admission regarding the confessor as that referred to in the statement, or that she ever said any thing derogatory to him or any other of the clergy of her Church."

Mr. Bowyer's letter was referred to the Committee of this "National Club," who put it into Mr. Connelly's hands, in order that he might make a reply. This he has done in a letter bearing the date of September 3rd, from Tranby House, Hull, England, and addressed to Mr. Bowyer himself. In this letter Mr. Connelly takes up the several points in Mr. B.'s letter above stated, and completely refutes them. He gives extracts from his wife's letters to him and to his daughter, written after coming to England, which demonstrate that she was under restraint, and "could not go where she pleased, and see whom she pleased," far from it. She could not even see her daughter without the presence of a "religious;" and as to her husband, she could not see him at all! In a letter written in September, 1846, she uses the following language: "I am disgusted with the clergy and the grossness of the people—they seem too coarse to understand spiritual things."

In regard to the third and fourth points, Mr. Connelly refers to the correspondence between Dr. Ullathorne and himself, published in his pamphlet entitled: "The Coming Struggle with Rome, not Religious but Political," in which they are discussed fully, of which pamphlet he presumes Mr. Bowyer not to be ignorant.

The last paragraph of Mr. Connelly's letter we give entire:

"The last of your contradictions requires a severer response. Mrs. Connelly's character is still dear to me and to her children, and I will not allow her truthfulness to be impugned by being brought into collision with any assertion ever made by me. Sir, if you mean, in your letter to the Duke of Manchester, to say that my wife denies having ever communicated to me any attempt made upon her chastity by a Romish priest, I am compelled, however reluctantly, to charge you before all the world with a direct falsehood. My wife has not made any such denial; and I trust, for the credit of the House of Parliament, which you are a member of, you may be able to show that your untruth was not a wilful one."

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#### MARIOLATRY ON THE INCREASE AMONG US.

At the ceremony of laying the corner stone of a new Roman Catholic Church, in Williamsburg, L. I. the Vicar General of the Diocese, the Rev. John Laughlin, (recently appointed Bishop of the new Diocese of Brooklyn,) delivered an address, from which we give the following extract. It will serve to enlighten some of our readers still further in regard to the nature of Romanism. It would seem to be impossible that men who call themselves Christians *could* bring themselves to say such blasphemous absurdities.

"This stone, said he, which I have just set up, shall be called the house of God, in the name of the Father and of the Son and of the Holy Ghost. That the God of Abraham is the God of heaven and earth is indisputable. Hell he has created for the purpose of dealing out his retributive justice; earth he has created as a place of probation for all flesh which shall rise again, and heaven he has made as the great temple of his goodness and love. In heaven and in hell there are particular places for the exercise of his eternal justice. Paradise was selected as a spot of probation, a type of that heaven to which we are all aspiring. The corner stone, said he, which has been laid to-day, is greater than that of Jacob's, because it is the corner stone of that



temple in which shall be celebrated to the end of time, God willing, that sacrifice which God made for man. If we could have done more to lay that stone in solemn ceremony, we would have done it; but it is laid with the time-honored rituals made grand by many an age, made holy by the hands and lips of many a saint. This house of God, this temple, is dedicated to the Queen of the skies, her who was the mother of our sovereign God. It is not only laid under her invocation, her august name; but it is more, it is dedicated to her and to the title of Virgin Mary, conceived without original sin. The more pious the heart is, the more it loves its God, therefore, the more it will love the mother of its God. She was the child of the Father, of the Son and of the Holy Ghost. She was the daughter of the Father, the Mother of the Son, and the Spouse of the Holy Ghost, and we ought to love her as the Father, the Son, and the Holy Ghost loved her. That was the reason they had erected a temple to her name; and may Mary, the Mother of God bless this work, said he, and bless thy sons and thy daughters, and the benediction I would give is in the name of the Father, of the Son, and of the Holy Ghost, Amen.

"There are many churches dedicated to the Mother of God, but this is only the third that is dedicated to the immaculate Virgin Mary on this continent."

## THE ANTINOMIES OR CONTRADICTIONS OF THE PRESENT DAY.

BY J. H. MERLE D'AUBIGNE, D. D.\*

We bespeak a careful perusal, of the able Discourse which follows, by our readers. It is a clear and profound exhibition of the movements and counter-movements which are taking place in the *spiritual world*—we use the word in contra-distinction to the *material world*—in this remarkable Age. Dr. Merle d'Aubigné might have carried the contrast a good deal farther.

An American, a short time since, sitting with me under a tree on the smiling borders of our lake, put to me this question—"What do you think of the times in which we live?" I will give you, as near as I can, the reply I made to him.

That which appears to me to distinguish the present epoch is its *antinomies*; that is to say, its contradictions. You may predicate of our time by

\* From a speech delivered at the opening of the public meeting of the Evangelical Society of Geneva, June 29, 1853.

turns black and white; hardly have you uttered your "lamentations," when you are called upon to play the "pipe," as our Lord says. Matt. xi. 17. This world itself is a great antinomy; everywhere you find light and darkness, Christ and Belial, says Paul; and this grand contradiction resolves itself into a thousand others.

The first contradiction which strikes me, in 1853, is the progress of Popery in governments, and its decadence among peoples. The Papacy, which is a system of government even more than a religion, having no conception of the spiritual power of faith, thinks it is doing a wonderful work in getting princes and magistrates to act in its favor. But the human conscience, feeling that its duty and its rights are to yield only to conviction, is indignant at the pretence to control it by government edicts, by police, mayors, and tribunals. Rome is never weaker, spiritually, than when she is strong materially. Let her alone; these agents of the civil power are missionaries, who will be as powerful, perhaps, in detaching the minds of the people from Rome as are your evangelists themselves. This is seen now; it was seen under the Restoration; and it is still more ancient than that. "The house of Israel," said even Ezekiel, "has taken a staff which has pierced through their shoulder, and made them fall backwards." Ezek. xxix. 6, 7.

The second contradiction of 1853 is the tendency, on the side of error, to concentrate everything in the authority of the Pope; and the opposite tendency, on the side of truth, to give to Christians their representative power. It is well known that there have been, down to the present time, in the Romish church, the episcopal or synodal party, called in France the Gallican, and the Papal or ultramontane party. The aristocratic party of the bishops had the upper hand in the councils of the fifteenth century, and in France under Louis XIV.; now it gives place to the monarchical and absolute power of the Roman pontificate. But we find, on the other hand, a movement of a precisely opposite character. Even in the most hierarchical church of Protestantism, that of England, there is manifested, in the clerical party, and among the friends of the Gospel, a desire for a representative body of the church, composed of bishops, ministers, and lay members. In the imperfect churches of Lutheranism, the demand is made for the substitution of the ecclesiastical system of presbyteries for the governmental system of consistories. In the Presbyterian churches, finally, the rights of the members of the flock, which are derived from the universal priesthood of Christians, are taken more and more into account. Of these two contrary movements, of which one (that of Rome) contracts, the other (that of the Gospel) expands, *which* promises most life, most power? There is no doubt which; the life is on the side of life, and the power is there too.

But, it will be said, is it not to be feared that the representative and more or less democratic movement has a demagogical tendency? By no



means; true liberty is a guarantee not only against despotism, but also against the arts of the demagogue. England sufficiently proves this, in our own days; what is seen in great States is seen also in small churches. To cite an example near home, there are few Christian churches where the rights of Christian people are better recognised than in the Evangelical church at Geneva. Not only do the election of deacons, of elders, of ministers of the Word, and the voting of every constitutional law, belong to the members of the church; but there are besides, in this church, several services in which, according to the precept of St. Paul, if any brother has a psalm, or a doctrine, or an interpretation, he can communicate them freely for the edification of all. And yet there is no church which resists more decidedly than ours the levelling movement of the Plymouth Brethren; several of its elders have combated in various writings the bold pretension of abolishing in the church the offices appointed by God in the Holy Scriptures.

That which we see in the new church of Geneva, was already to be seen in the ancient church. The foundation itself of Presbyterianism proves, that if it is the system of the people, it is that of the people attached to order gaining the victory over the people loving disorder. How, in fact, was the Presbyterian order founded in Geneva, and thus re-established in the Christian world? On the 13th of September, 1541, Calvin, returning to our city after an exile of three years, presented himself to the Council, exhorted the magistrates to establish a good ecclesiastical discipline, in order to avoid the dangers to which, without that, the church would be exposed; and this was done. Now, this man, who entered into Geneva alone, returned thither, after having been driven from it by the magistrates and by the people; so that his re-entry, which was the triumph of Presbyterianism, was at the same time the victory obtained by order over disorder, by faith over unbelief. What true Presbyterianism was three centuries ago, it is still.

I pass on to the third contradiction of 1853. Two principles have always appeared in connexion with Christianity, and they appear especially now: on one side, the traditional and hierarchical principle; on the other, the scriptural and evangelical principle. One of these systems places man upon the throne, with his interpretations, his traditions, his works; the other worships God upon it, with His word and His grace. Now, here is an astonishing thing taking place in our days; on one side the traditional and hierarchical principle displays itself in countries which were the most famous seats of the Reformation—in Germany, in England, for instance; and on another side (here is the contradiction) the scriptural and evangelical principle is making conquests in countries which have hitherto been the bulwarks of the Papacy—France, Belgium, Ireland, Italy; it is spreading even in the East, by means of the Armenian churches. Shall we say that the Reformation and the Papacy are changing places,—that England, that Germany, will become

Roman Catholic? No, with Divine aid, matters will not go so far. Without doubt, in some evangelical countries we must recognise the victories of Popery; but they are confined to the erection of certain walls, and to the perversion of certain individuals; whilst on the other side there is an ascending monument of light and of grace—a spiritual victory of Jesus Christ, which is spreading over all the earth. They are building, it is true, at Geneva, (and you may, gentlemen, see the stones of it,) “Notre Dame of the Immaculate Conception.” But, at the same time, an angel flying through the midst of heaven bears the everlasting Gospel to every tribe, language, people, and nation. Israel seems to be awakening, the Pagans seem to shake, the fortresses of Islamism to totter, and everywhere, it is not Roman Catholics, it is evangelical men who are doing the work.

We Protestants are generally too fearful. Only let some priest bawl into our ears, and we imagine that the wind is so favorable to Rome that nothing remains for us but to furl our sails. Would we know the reality of our position? Let us hear what an enlightened Catholic writer thinks of it. M. Eugène Pelletan (a Protestant, if I am not mistaken,) in a book entitled “*Profession of Faith for the Nineteenth Century*,” which has attracted the attention of the literary public, distinguishes in the Christian world two groups of nations—the Catholic group and the Protestant group, and asks to which belongs henceforth the sceptre of progress? His reply is, that the breath of progress has ceased to animate the Catholic peoples, that Catholic civilization is hastening to decay, and that the eternal city, in which the Pontiff is confined, is no longer aught but a sepulchre. But (and here is the testimony which I wished to present to you) another French writer, a Roman Catholic, M. Michel Chevalier, confirms this assertion, even whilst attempting to confute it. He admits “the facts opposed to the influence of the Catholic mind, which have taken place during a third of a century. These facts,” he adds, “are calculated to excite, in the minds of all who sympathise with the Catholic cause, the most lively apprehensions. If we estimate the respective progress made, since 1814, by the *non-Catholic* Christian peoples, and compare it with the augmentation of power which the Catholic nations have obtained, the disproportion is *astounding*.” “Has Catholic civilization, then,” he exclaims, “nothing henceforth to do but to descend to the grave? It is,” he declares, “too much the *French* custom to admit it. Catholic civilization is retreating, but not in course of *defeat*.” Such is his sole consolation: a very slender one, as it appears to me; it fully confirms the assertion of the former of these writers. Catholic civilization is hastening to decay.

This brings me to a fourth contradiction. In the two great divisions of the Christian world, the Roman division and the Protestant division, two principles are found; the one proper to each of them, and the other foreign,



or at least secondary. The principle proper to the Papacy is, formality—hierarchy; the principle proper to Protestantism is, faith—life. Now, we see, in our days, these two great societies both tending towards the realization of their proper principle, and towards the repudiation of the contrary principle. There were, in truth, in the Church of Rome some elements of life; these elements, undoubtedly, were far from being unexceptionable; but, in order to perceive that some account must certainly be taken of them, it would be enough to mention Pascal, Port Royal, and Jansenism on one side, Fénelon and the spiritual life of love on the other. Bossuet himself, who was opposed to these manifestations—Bossuet, that great champion of Gallicanism, often had decidedly Christian aspirations. Now, this hidden fire, which emitted some flames under Louis XIV. is gradually expiring in Popery, and being replaced by an ecclesiastical exterior, by a worship of the creature, by superstitious practices, and pretended miracles. The life, which still manifests itself here and there in this great tree by some verdant clusters, is disappearing more and more every day, and there no longer remains aught but the withered branches of a huge dead trunk. It is true that, in the places where Protestantism is living, Roman Catholicism affects zeal for Jesus Christ and for the Christian life. But, while fully admitting that a sincere though not very enlightened piety is sometimes met with among our adversaries, we fear that the manifestations of which we speak are sometimes nothing but green branches cut from the tree of evangelical Protestantism, and scarcely fastened to the Roman trunk,—false branches, which will fade before long, and which will perish.

Whilst this movement is going on in Roman Catholicism, a contrary movement is taking place in Protestantism. Principles of unbelief and of death had introduced themselves into it. Unitarianism, vigorously repelled in the sixteenth century by the band of our Reformers and of their disciples, had quietly passed through the seventeenth century, then had succeeded in the eighteenth in throwing itself into our ranks. Quickly, death and worldliness spread themselves in those of our churches that were tainted with it. However, Protestantism is everywhere disencumbering itself of this foreign principle, and turning towards faith and life. Geneva even, which, unhappily, was one of the places where Unitarianism and death had achieved one of their greatest victories—Geneva seems to be about to rise from its ashes, and cast off its winding sheet. I speak not here of “the Evangelical Society,” and of “the Evangelical Church” simply, but also of some appearances which we find in the Church founded by the Government under which we live. It is with sincere interest that we have seen a considerable portion of the inhabitants of this city fill our ancient temples to listen to Conferences on the Reformed Faith, and we hope that this commencement is the pledge of better things, which we will ask God to grant. It has even been thought that the present

year would be signalised in our city by a decisive step in this march towards faith and life; the abolition of the official Arian Catechism has been expected. I am the better qualified to speak of the famous "*Request from Two Fathers of Families*," as I had no knowledge either of its composition or of its publication.

Unhappily, an opposite piece of writing has appeared to confound our hopes, to defend the official catechism, to deny the real Divinity of Christ, and overturn the Gospel from its base, according to the expression which we employed, more than twenty years ago, in founding our school; an expression which we shall never retract. Would to God that the pen which has produced this evil had, instead of exhibiting a few sad Arian shreds, applied itself to deter from *Romish tendencies*! It would then have rendered a double service. We regret that one of the most faithful and devoted men in the Established Church has not taken up his pen to disown the responsibility of these Unitarian operations. "Rebuke them sharply," saith St. Paul to his disciple Titus, "that they may be sound in the faith." Your Society has only taken part in this debate by reprinting the noble catechism of Calvin, the reading of which we recommend to each of you. We think that to re-edit this admirable work, which, during two centuries and a half instructed and edified our fathers, and to confront it with the poor trifles (I use the mildest term) which they teach now-a-days to our youth, might be enough to make the scales fall from the most prejudiced eyes. At present we know not the result of this debate. The sincere love of religion, which characterizes some of the estimable men to whom has been committed the administration of the Established church, gives us hope for the future. Let us pray God that, ere long, the noble standard of truth may again float over the Church which had Calvin for its founder. Be this as it may, nothing can arrest the downward movement of Roman Catholicism, which always inclines towards the earth, and the upward movement of Protestantism, which, increasing in life, rises towards heaven. Unitarianism must decisively be arranged at Geneva, as in all Christendom, in the number of "gods in exile."

But, some one will say, in the place of the former Unitarianism, there comes another Rationalism, which, being more spiritual, is the more dangerous. We would ask, if the substitution of this more spiritual, more believing Rationalism is not itself an evident proof of the upward movement of Protestantism? Yet this refined Rationalism does not seem to have made much progress, at least in Geneva. I know not to what point it has attained in France, its principal seat. It has not been deficient in hardy assertions, tending to destroy the living faith of the saints. But even the greatness of the evil has undeceived many. At the moment when a new error manifests itself in the church, there are always some minds which, attracted by those clouds which besport themselves in deceitful colors, imagine that they have



discovered a new world ; but the examination soon shows to them that these are only, as St. Peter says, "Clouds without water, driven by a whirlwind." This happens, and always will happen, to the intelligent and pious men of our day, which happened to Luther. At first, though zealous for the authority of the Scriptures, he put forward some assertions to be regretted, which the new theology has called to mind ; but, in proportion as he advanced in the study of the Word, and in the spiritual experience of the Christian, he advanced also in the belief of the Divine and Supreme authority of all Scripture. It is then that he says, in speaking of mysteries, "I have not seen them ; I have not heard them ; I have not proved them. But because *God has said it* (Aber weil es Gott sagt) I will believe that it is so." (Oper. vol. x. p. 1314.) It is then that he exclaims, in speaking of the two natures of Christ, "Two are not two, but one. The Word and reason are here opposed the one to the other : it matters not. Reason must not play the doctor and the judge : he must doff his hat (*das Hütlein abthun*) and say, '*Two are one !* I do not see it, I do not comprehend it ; but *I believe it.*' Wherefore ? Because of him who *has said it* from above." (Ibid. p. 1316.) It is then that he repeats, "A single letter, and even a part of a letter of Scripture, is more important than are the earth and the heavens. I have a book which is my *Credo*, and in which this article is found ; that is, my Bible : no one has been able nor will be able to overturn it. There I rest. It is upon this that I have been baptized ; it is upon this that I live and die. I wish to know nothing beyond." (Ibid. p. 1341.) Thus Luther, like St. Augustine, had his noble *retractations*, and we would hope that those of this great Reformer will not be the last. Modern Rationalism, that false god, on whose altar they cast some grains of incense, will depart into exile, but the Word of God will endure forever.

In taking their departure, these false gods will leave us more united, and this will conduct us to a new contradiction of the Christianity of 1853.—"Greater separation and greater union." On one side greater separation : everything seems to disunite, to isolate itself. But on the other side closer union : everything seems to draw nearer and to unite. As to separation, the gulf between Roman Catholicism and Evangelical Protestantism becomes continually deeper. Some of our friends, those in Germany for example, regret it : but, convinced that it is impossible for us ever to agree with Rome, we do not regret it. This is not all : in the Roman church itself division is at work. This church finds it more difficult than ever to say where is the seat of its infallibility ; bishops are against bishops ; and the Pope not being able to make them agree together, contents himself with making them silent—for a time. If we come to the Protestant churches themselves, we shall find there also some elements of disunion. Clerical traditionalism, we have said, makes progress in England. But (and here is the antinomy) there is

in all the evangelical world a great, a living unity, which forms itself, and which, little by little, must reign over all. Perhaps, never have true Christians been so united as at this hour; we see it in France, in Geneva, and everywhere. This union is brought about by two causes: on one side (this is the essential one) by the positive principle of living faith filling a greater number of hearts; on the other side by the negative principle of the Romish domination, which, by threatening equally all evangelical Christians, makes them feel more strongly their unity. Not to be united would be a great folly, as it is a great sin. There is now in the evangelical world a great unity of faith. All say to the Lamb, God manifested in the flesh, "Thou hast redeemed us to God by thy blood." And this profession of faith we will not abandon!

There is in the evangelical world a great unity of love. This was shown in that noble deputation formed of Christians of different churches, and of different countries,—a deputation which, as far as regards the Continent, originated within our own walls, of which two of our brethren were members, and which, in the end, caused the chains to fall from two Christians of Italy. There is also in this union a unity of knowledge. The old contradictions, for example, which existed between election and human responsibility, between faith in the witness of God, and the human understanding, here tend towards a solution. We recognise, what Luther did not sufficiently feel, that in the same measure in which a Christian advances in the knowledge of Christ, the opposition which is found between this knowledge and his understanding fades away—gives place to a Divine agreement. *Per fidem ad intellectum*. This new unity is symbolised by the *Evangelical Alliance*, and we rejoice that this year it has made great progress among us.

The last contradiction is the co-existence of a great principle of pulling down, and a great principle of building up. There are in our days engines which demolish at once society and religion. Libertinism, bad in theory and practice, with which Calvin held a contest during the whole of his life, shows itself in both worlds, and appears especially under the form of Socialism. A Socialist community, which has established its seat in the midst of the American deserts of Utah, near the great Salt Lake—and the rays of which (dark rays!) reach even to us—Mormonism, has it not established, as one of its dogmas, concubinage—that is to say, according to the Christian law, debauchery?

There are many other forms under which the principle of destruction manifests itself, and it will accomplish yet more overthrows. In the number of institutions which it will attack, we ought probably to place official Protestantism, where the State—perhaps infidel, perhaps Roman Catholic—is master of the religion of Jesus Christ; a system which has not our sympathy, but for which we have some respect, on account of its associations with our



fathers. But if there is a great principle of destruction in the world, there is also in our day (this is an antinomy) a great principle of building up; and this last principle will be the strongest. Everywhere *man* disorganises, but everywhere *God* organises. Jesus Christ is truly risen, and there is a mighty power of edification in the royal energy of the Head of the Church, under whose feet all things have been put. There is a great organising power in His Spirit, in living faith, in active love, in unshaken hope. Never, since the time of the Apostles, has the principle which builds up the kingdom of God been so strong upon the earth. The Word, which was buried in the middle ages, rose partially in the time of Waldo, a little more in the time of Wickliff, and, above all, at the time of the Reformation, now runs from one end of the world to the other, among all people. Let official Protestantism fall, let the ramparts formed of *contre escarpes and demi lunes* fall. Our patriot feeling may perhaps give them a tear, but our Christian feeling will raise the head boldly, and regard with full assurance Him of whom it is said: *Christ is the same, yesterday, to-day, and for ever: Him who went forth conquering, and to conquer.* Rev. vi. 2.

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#### REV. THOMAS CHARBONNEL.

“DEAR BROTHER FAIRCHILD—The following notice may not be uninteresting to the readers of the ‘Christian Union:’

“Mr. Thomas Charbonnel was ordained to the work of the Gospel Ministry at Champlain Village by the Presbytery of Champlain, July 26th. His present work is that of an Evangelist among the Canadian French of Champlain township and vicinity, where he is laboring, as we believe, with faithfulness and wisdom, and ability, and we hope with success.

“Mr. C. is a native of France, and was converted to the Protestant Faith and brought to the Saviour at the same time, through the blessing of the Holy Spirit, on his perusal of the Bible. This occurred when he was some 17 years of age. His education had not been neglected, and with the advice of Protestant friends in his own country, he engaged almost immediately as a kind of colporteur missionary among his own countrymen. Subsequently he went to Paris and pursued studies preparatory to the missionary work, under Rev. Napoleon Roussel. Thence he was recommended to the Grande Ligne Mission in Canada, where he labored as a teacher and colporteur missionary for one year. He has now been a year and a half in this vicinity, engaged in the missionary work. Last January he was licensed to preach by the Presbytery of Champlain, having passed a most creditable examination in every respect. And now we have been led, as we believe, in the Providence, and with the approbation, of the Head of the Church, to confer upon him the

full commission of an ambassador of the Lord Jesus. May the Lord approve, and prosper him.

N. LEIGHTON.

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### GAVAZZI-RIOTS IN CANADA:—GOOD COMING OUT OF EVIL.

The editor of the "Montreal Witness" states that several good results from the riots which the Papists contrived to get up in that city and at Quebec last summer, when Padre Gavazzi gave his lectures on Romish intolerance, are already visible; and he doubts not that many more will be developed as years roll by. This we can readily believe. It would seem as if the Romish hierarchy—for after all, the sin is to be laid at *their* door, not at that of the people, who are their bond-slaves and do their bidding—are infatuated. They are forever doing what even a far-reaching wordly wisdom, if they possessed it, would forbid. Padre Gavazzi goes up to give a few lectures on Romanism,—its nature, its corruptions, its oppressions and slavish tendencies, its bigotry and intolerance,—in the two greatest cities of Canada. In this he did no more that Brownson did, not long since.

But mark the difference, Brownson was not disturbed. The Protestants either staid away from his lectures, or heard them with respect and in silence; although these lectures were full of misrepresentations and falsehoods, and were delivered by a man who not only formerly professed to be a Protestant, but had absolutely tried almost every phase of Protestantism, and evidently never understood the first elements of Christianity at all. Gavazzi was once, and all his life, until within two years, a Roman Catholic, brought up in Italy, born in the Dominions of the Pope, and had studied Romanism, at its head quarters,—a Barnabite Monk, a man of talent, learning, and great eloquence, who had been led by the reading of the Scriptures to renounce the errors of Rome, and embrace the true Gospel. But he cannot be allowed to express his convictions on the Romish system and its enormities,—not at all. To speak against that system is an unpardonable offence in the estimation of Rome. Her advocates—Brownson, Archbishop Hughes, Cahill, and men like them—may abuse and misrepresent Protestants and Protestantism as much as they please. All this is right enough in the eyes of Rome, her priests, and her people. But the Protestants must bear it all; and



they will bear it all *without resorting to violence*, because they profess a Christianity which forbids all *such* attempts to maintain and advance the Truth.

No sooner did Gavazzi commence his lectures at Quebec than an ignorant and profane crowd of Irish Romanists, instigated by their priests, and fit representatives of the combined ignorance and bigotry which Rome's teachings have everywhere produced, surrounded the church, interrupted the service, and finally broke in, and brutally attacked the speaker, and, like a herd of ruffians, dispersed the meeting! The same thing was attempted at Montreal; and alas, with more dreadful results, owing to the stupidity of the Mayor, or of the commanding officer, or some one else. And who has either heard or read one word of censure from any Roman Catholic priest or journal? And yet we are continually told that the Roman Catholic Church is not intolerant in these days; and indeed her votaries, sometimes go so far as to assert that she has never been such! What ignorance, or impudence, or falsehood!

But, as if to demonstrate to the world, in a way the most effectual possible, Rome's innate, unchangeable, unmitigated enmity to the Truth and to every attempt to expose her "damnable heresies," He who is "King in Zion" and rules over all things, permitted the priests and their followers to perform a tragedy in Quebec and Montreal which was well calculated to open the eyes of even the most incredulous. No man in the Canadas can now have a doubt about the true nature of Romanism. The INTOLERANCE of Rome is now known to millions in those provinces and in the United States, who formerly could not believe the charges brought against her in this respect. In this intolerance she, in her impiety, glories. And yet this very intolerance, so brutally manifested from time to time, is one of the most unmistakable proofs that she is Anti-Christ.

But let us see what the Editor of the *Montreal Witness* states to be some of the results of the "Gavazzi Tragedy."

1. It has tended greatly to unite the Protestants of Canada against Popish aggression. Men have been made to see the danger to which the dearest rights of freemen and Protestants are exposed, from the increase of hierarchical power that has been going on among them, and to seek, by united effort, effectually to resist it. This is a most important result.

2. It has put Protestants on their guard in relation to the errors and designs of Rome. They have been aroused to inquire after the

good old paths of the Reformers, and every book, pamphlet, tract, and article on Popery is now read with avidity.

3. It has caused men to see the unfaithfulness to the State and its laws, which the Roman Catholic Church every where engenders in all Protestant lands where it has the power to do so. No bond is strong enough to bind a thorough Romanist to obey the laws of such countries whenever a priest tells him that those laws should not be regarded by him.

4. It has tended to strengthen the hands of all those in the United States and England who are struggling against popish endowments and corporations. This has been seen in the fate of the "Church Property" movement of Archbishop Hughes & Company in the former, and the renewed impulse given to the "Anti-Maynooth" movement in England.

5. It has led to greater determination and promptitude in suppressing all Romish attempts at riot in the United States.

6. It has had an immediate and immense influence upon the question of "secularising the Clergy Reserves" in Canada,—that is, of converting to secular use the immense tracts of land which have been set apart in Canada for the support of the clergy. There was great fear that these reserved lands would be used to build up a dangerous ecclesiastical power in any denomination of Christians which should obtain a share in these "reserves."

7. Lastly, and best of all, "it has opened the eyes, as we hope and believe, of many Roman Catholics to see that there can be neither civil nor religious liberty where Popery is in the ascendant." "There is an undefinable and yet certain connection between the gown of the monk, and the pistol, dagger, and bludgeon of the assassin."

How cheering it is to believe that those who contend for the Truth have One on their side who can "make the wrath of man to praise Him, and the remainder thereof He can restrain," and who has determined that the "Gates of Hell shall not prevail against Zion," His true and only Church.

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#### THE UNITED STATES BECOMING CATHOLIC.

"The United States becoming Catholic," so says *The Shepherd of the Valley*, under date of September 10th. We subjoin the remarkable state-



ment in which this great fact is set forth. Our readers will find in it some things to think about. Here it is :

"The most superficial observer of the times cannot doubt the fact that Catholicity is gaining ground in this country, with a rapidity which has but seldom been equalled, even in the marvelous reports of the conversion of nations during the apostolic ages.

"Within the memory of the rising generation, the Catholic Hierarchy of the United States was composed of only one old venerable Archbishop, with three or four suffragans and about one hundred priests. The Catholic population, which was confined mostly to the Eastern and Northern States, were so few in numbers that you could scarcely find them. Twenty years ago Catholicity was unknown to the masses of the people in the Southern and Western States: twenty, nay, fifteen years ago there was but one Catholic journal published in the United States. Twenty years ago, a white choker in the back-woods, and even in the large cities of our country, could mount the stump or the pulpit and tell his congregation long stories about *priests' horns*, prohibition of the Bible, &c. &c. How changed is the picture! At this day our Hierarchy numbers about thirty archbishops and bishops,—we have in all about fifteen hundred clergymen, and our Catholic population is large enough to employ the services of twice as many more. We are no longer numbered by hundreds and thousands, but by millions. We are no longer confined within the limits of a few States, but we are spread throughout the whole country. We no longer meet in a private room of some obscure dwelling house to worship; but the largest edifices and tallest spires that adorn our cities are pointed out and known as the Catholic churches. The priest no longer finds it necessary to walk from house to house, to inform the few scattered members of his flock at what time there will be divine service in the church: but every morning from the break of day until 8 or 9 o'clock can be seen crowds of worshippers flocking to our churches. We are no longer numbered solely among immigrants, but about one-fourth of us are converts, and about one-third of us are native born. We are no longer regarded as an entirely illiterate class of human beings, since our schools and colleges are the most numerous, according to our population, in the country; and the ablest and most learned of our opponents—the pillars of the Protestant sects, are daily coming over to us. Not one newspaper, but twenty or more, together with monthly and quarterly periodicals, are busily engaged in re-producing Catholic literature and vindicating Catholic rights. We are no longer pointed at as belonging solely to what is called the common class of people; but we are to be found in the highest offices known to our government, and in every trade and profession of life. Those who would break us on the rack, or burn us at the stake, if they had the power, will kneel down and worship us for our votes when an election is coming on."

This is about as fine a specimen of Romish boasting as we have seen for a long time. That the number of Roman Catholics is increasing in this great country, to which Protestantism, not Romanism, gave civil and religious liberty, and made it what it is—an asylum for oppressed people of all nations—is denied by nobody. The reason is obvious. So desirable has this country been rendered by the institutions to which Protestantism has here given birth, that the Romanists find in this Protestant land such advantages as no Papal country in either the Old World or the new offers them. They come hither, therefore, from Ireland, from the Papal portions of Germany and Switzerland, from France and Italy; they come *hither*. They go not—at least not in considerable numbers—to South America, or Central America, or Mexico, where Romanism has the ground to itself, and has had a fair chance to show to the world what it can do in the way of creating civil and religious institutions; and where it has produced civil governments cursed with anarchy and despotism, and a Church renowned for ignorance, superstition, and intolerance. They go not to those countries, although to emigrants from the Continent the acquisition of the Spanish or Portuguese language would be as easy as the English, whilst as to climate, fertility of soil, and other natural advantages, those countries will well compare with these United States.

But what sort of increase of the Roman Catholic religion—for *this*, after all, is the main point,—is it that is going on among us? It is nothing but a transfer of a portion of the Roman Catholic population of the Old World. And, although this increases the number of Romanists in the United States, it is not an increase of Romanism in the world. As this population now diffuses itself very generally over the surface of our great country, it renders necessary the creation of an increasing number of churches, the employment of a greater number of priests—to be superintended by a greater episcopal and archiepiscopal staff. All this is clear enough; nor is there any thing very extraordinary about it.

There is one very noticeable *per contra* on this head, viz. that Ireland herself, by the purging process she is undergoing, bids fair soon to become Protestant. Even now, it is estimated that only a little more than three-fifths of her population are Roman Catholics; and, if the emigration from the Catholic counties should continue for a few years longer, as it has for a few years past, the result is inevitable—a majority of the population of “swate Ireland” will be Protestant.

But if Romanists are increasing, whether from immigration or conversion, so are Protestants. And if the increase of Romanists—even supposing them to be now three millions and a half—as his Grace, Archbishop Hughes asserts—is to be compared to the spread of Christianity in the early ages, to what shall we compare the increase, by immigration, births, and conversion, of the



Protestants? Certainly, *this* increase must be taken into account. The Protestants are, at this moment, at least eight times as numerous in this country as the Roman Catholics. How soon will the latter equal the former? Some simple-hearted priest at Rome say: "*In ten or fifteen years*, if the proportion of increase for the last ten or fifteen years should continue." But the continuance of that ratio is impossible, as we see in the case of Ireland, where emigration has certainly reached its acmé. It may increase from Germany—it certainly will, we think,—but nearly half of Germany is Protestant; and much less than half of the Germans who have hitherto come to us have been Romanists.

And yet what a mighty immigration there must be of Romanists to this land for the next twenty years, to render the increase of the followers of Rome correspondent with that of the last twenty; or to make it overtake the Protestant population! Nothing but the annexation of Cuba and Mexico and Central America, and a good large slice of South America, can bring about that equalization. And when those annexations take place, there will be another annexation; but it will be in another direction. All this is, however, by way of badinage, for it is not worth while to call it speculation. We have no fear that such results will take place within ten or fifteen or twenty years.

We scarcely know what to make of the assertion:—"About one-fourth of us are converts, and about one-third of us are native-born." We thought at first that reference was here made to the *priests*; and yet it seemed a large statement, both as to the "converts" and the "native-born." But we suppose that the *Shepherd* refers to the Roman Catholic people, not the priests. And certainly it is a very wonderful statement. Who has ever heard the like? Out of *three millions and a half* of Romanists, according to Archbishop Hughes; or *four millions*, according to Bishop O'Connor of Pittsburgh, (now to be transferred to the new See of Erie, we learn,) or something more than *two millions*, according to the gentlemen at Baltimore who make the Roman Catholic Almanac, one-fourth have been converts from Protestantism! How in the world has Protestantism in these United States lost 875,000, or 1,000,000, or even 500,000 followers, and the Protestant Churches remained till the 10th day of September, 1853, wholly ignorant of the fact! Come back, Father Mullen, and inform thyself better about matters, and not be after filling all Ireland with the doleful intelligence that there has been an "awful falling away" from the Roman Catholic Church in these United States within the last quarter of a century, or thereabouts,—amounting to no less than *two millions*! Whom are we to believe? Father Mullen, or the *Shepherd of the Valley*? Father Mullen was doubtless sincere, but he was mistaken. That "falling away" has not amounted to *two millions*, but it has been quite *one million*. As to the *gentle*, or rather *ungentle*, *Shepherd*, we

suppose that he holds to the old adage, that "one may as well be hung for an old sheep as for a lamb," and therefore he speaks in very large terms—"one-third part"—"one-fourth part." There is only one way to approximate to a reconciliation of this estimate with the truth. It is to adopt the mode of counting converts upon which some of the reports to the Leopold Society from this country seem to have been made. It is this:—A priest goes into a district of country where a good many Roman Catholic emigrants, from the Old World, are scattered about like sheep without a Shepherd. He collects them, confesses them, baptizes their children, celebrates mass, and reports the whole who have thus been gathered up—men, women, and children,—as converts! It is very much in this way that Rome has counted her converts in this country. She is *losing*, not *gaining*, so far as *conversion* is concerned; and this she knows full well, whatever the *Shepherd* may say to the contrary.

We greatly wonder what "pillars of the Protestants sects,"—"the ablest and most learned" of Rome's "opponents,"—"are daily going over" to her ranks. Who *can* they be? This is astounding news. Most certainly we should never dream of placing Bishop Ives and the Rector of St. Luke's, (and they are the ablest we can think of) in that category. The editor of the *Shepherd of the Valley* must surely mean himself, and his confrères, the editors of the *Freeman's Journal* and the *Catholic Mirror*. And possibly he may include Fathers Walworth, Hewitt, and Ives.

There are certainly matters for reflection in the *Shepherd's* statistics:—"Our hierarchy numbers about thirty bishops and archbishops," (he might have said it will soon number more than forty)—"about fifteen hundred clergymen"—"we are no longer numbered by hundreds and thousands, but by millions"—our schools and colleges are the most numerous, according to our population, in the country—"not one newspaper, but twenty or more, together with monthly and quarterly periodicals," &c. &c. Our "white chokers" (the *Shepherd's* courteous name, by way of a euphonism, for *Protestant clergymen*,) must duly heed all these statements; for although there is a *quantum suf.* of the *couleur de rose* about them, there is, nevertheless, enough of truth to demand serious consideration and prompt to proper effort, to spread the light of Truth among the benighted followers of Rome, now amounting to "millions."

Finally, we hope that the politicians and office-seekers, and especially their constituents, will duly mark and "inwardly digest" the concluding sentence, which is in these words: "Those who would break us on the rack or burn us at the stake" [we beg leave to inform the *Shepherd* that *that* is work which *Rome* has monopolized,] "if they had the power, will kneel down and worship us for our votes when an election is coming on." What do you think of that, ye who are office-seekers? Too true, is it not? We thank the



*Shepherd* for coming out so plainly on the subject. We hope that many will profit by it.

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### HAPPY RELIGIOUS MOVEMENT IN FRANCE.

It gives us great pleasure to lay before our readers the following extracts from a letter from the French correspondent of the *Evangelical Christendom*. They relate to the religious movement which has, for some months, manifested itself in the Departments of the Drôme and the Gard, both in the South-eastern part of France. There are many excellent people in both. The number of Protestants, and of Protestant churches and pastors, in the Department of the Gard, is greater than in any other in that country, unless it be some of the German Departments along the Rhine. Nearly one-third part of the inhabitants of Nismes, the chief city, are Protestants.

The Faubourg of *St. Marcel*, mentioned in the letter, is in the South-eastern part of Paris, in which many poor people reside. It was the scene of Mr. Pilatte's labors, for a year or two after the Revolution of 1848.

"I have to communicate to you some very pleasing facts on the progress of piety in the bosom of French Protestantism. These awakenings have especially taken place in the departments of the Drôme, and the Gard, and they present facts which merit serious attention.

"First, the pastors and the laity of different denominations have cordially given each other the hand of fellowship; it is a sort of *Evangelical Alliance*, but an alliance destined to do a common work.

"Members of the National church and Independents, Wesleyans and other dissenters, all those who have declared themselves to be *born of God*, and who confirm their confession by their life, have been admitted to partake in this work of evangelization. Matters of ecclesiastical discipline, and secondary points of doctrine, have been left to the free determination of each. All is included in this grand and important fact—the *new birth, by the grace of God, in Jesus Christ*. From this has resulted a touching unity, which has produced a lively and salutary impression on souls accustomed until then to absorb themselves in sterile quarrels.

"The ground also had been well prepared. Bibles, religious tracts, and edifying books had been disseminated in great numbers by the faithful colporteurs. Solid preaching had long sounded in the temples and chapels.

This good seed had not altogether fallen on stones, or amongst thorns. Many persons, without yet knowing the doctrine of salvation in Christ crucified, became serious; they awaited a last appeal to decide them.

"A particular circumstance has brought a certain number of *intelligent men* to the Christian Faith. They had embraced, during the Revolution of 1848, very high opinions. They were republicans, even *red* republicans; they believed they should find general and individual happiness in democracy and socialism. Their hopes were dreadfully disappointed. They have learned by experience—the best master—that their political opinions had no firm basis. Several among them, after the *coup d'état* of the 2d December, 1851, were compromised and thrown into prison. These reverses calmed their febrile exultation, and feeling the void in their heart, some of them turned their thoughts to higher and more durable objects. One of the heads of the republican party in the little town of A——, having entered a religious meeting through a feeling of curiosity, was deeply moved by the exhortations, prayers, and hymns which he heard. On his return home he struggled all night against his conscience; the next morning, having fervently prayed, and opened his Bible, he was subdued by Divine grace. In vain have worldly friends endeavored to turn him from the Gospel; he has remained faithful to his new calling. I have also heard of a pastor, who for long years professed latitudinarian sentiments, and who was converted to the Lord. After that he ascended the pulpit, where he made a free confession of his past laxness, and of his present convictions; and twelve or fifteen persons hearing their pastor say, "*I was dead but am alive again*," have themselves begun to walk in the narrow way.

"*Quarterly* and *monthly* conferences have been appointed by the friends of the Gospel, in order to meditate together over the Holy Word, to pray one for another, and to seek the most efficacious means for extending the knowledge of the Redeemer. Harmony and fervor have presided at these meetings. May it please the Father of Mercy to continue the manifestation of His love in these countries! The awakening of true faith is the most precious treasure that we can possess.

#### EVANGELIZATION IN ONE OF THE FAUBOURGS OF PARIS.

"The north of France is also being blessed. I have lately read an interesting letter on the progress of evangelization in the *faubourg of St. Marcel, in Paris*. In the first days of the Reformation the inhabitants of this faubourg numbered many converts and martyrs. Since then Protestant doctrines have been stifled by persecution; but of late years the Gospel has penetrated anew into this part of the capital. Some German workmen (majority Protestants) have established themselves there. They lived without



public worship, without schools, and, so to speak, without God. The solicitude of the Lutheran pastors of Paris was attracted by their miserable condition. At the present time, thanks to perseverance and active efforts, thanks above all to the blessing of the Lord, this work prospers, and increases year by year. Five schools founded in this faubourg number 300 scholars. There is also an excellent Sunday-school. Five hundred families are regularly visited. The young apprentices are watched over by devoted pastors, and the Gospel is preached three times a week in the French and German languages. This extension of the work occasions large expenses, and I learn that a pastor has made collections in France and out of it to meet them. It is to be desired that the liberality of Christians may not be wanting in this important effort."

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### PRIESTLY IMPUDENCE.

A writer in the Presbyterian gives the following case, which recently occurred in Washington City, at the death-bed of Col. C——.

"Several gentlemen of high respectability were in the sick room, assisting the Colonel in a final arrangement of his worldly affairs. Whilst they were thus engaged Priest Mc—— obtruded himself into the room, unsolicited, and against the wishes of the sick man and his family, interrupted the business by a boisterous commencement of the service for the visitation of the dying, and exhibited a disposition to administer the last rites of the Church, *volentes, volentes*. He was requested to desist, but persisted, against remonstrance, saying, "I have come to save the man's soul, and I'll do it." When the sick man intimated to his friends that he wanted none of the priest's services, their remonstrances were renewed. But the priest still seemed unwilling to forego his noisy and absurd mummeries. Nor did he desist until after the wife of the dying man had expressed her decided desire that he should be removed, and the gentlemen present showed a determination that her wishes, and those of the sick man, should be respected. Had this family been unprotected, this zealous son of "Holy Mother" would have accomplished his purposes *per force*, and would have proclaimed that another Protestant had, *in extremis*, returned to the bosom of the Church."

We have lately heard of other instances of priestly intrusion and insolence. It would seem as if some Romish priests forgot that, when they come to our happy country, they are no longer in the Old World. But they must take care and learn to deport themselves well. There are also many Roman Catholics in this country—many

even who have not been here long—who will not submit to what they endured from the priests in Ireland. We must tell a little anecdote in proof of this.

A friend of ours, a merchant in this city, lately told us that he recently took into his employment a poor but worthy Irish Roman Catholic who had been but a few months in this country. Not long afterwards the man came to him to ask him to write a letter for him (as he could not write,) to his friends in Ireland. The gentleman not being particularly occupied at the moment, immediately set about the task, and wrote, at the dictation of the man, quite a narrative of his voyage to this country, and of his adventures since, employment, prospects, etc. At last the task seemed to be done. But perceiving that the man had something on his mind, he said: "Well, Patrick, is there any thing more that you would like to say?" "Yes, plaze your Riverence. And tell them that in this happy land no Praist can dominare over them as in Ould Ireland." "Shall I write that, Patrick?" "Yes, your Riverence; write that."

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### RELIGIOUS FREEDOM IN SOUTH AMERICA.

A correspondent of the *Evening Post* furnishes an outline of that portion of the new Constitution adopted in New-Grenada, which relates to, and secures religious liberty. It is the first exemplification of true religious liberty ever made in South America. The event is worthy the admiration of the whole Protestant world. There is the germ of true freedom in this enactment, such as with all their fighting and patriotism the South American republics have never yet realized.

1st. On and after this day will close all interference of the national or municipal authorities in regard to the presenting of persons for filling ecclesiastical benefices, and in regard to all regulations relating to the practice of the Catholic worship, or *any other* worship which may be followed by the people of New-Grenada, in conformity with the liberty which is guarantied them by section I. of article 5 of the constitution.

2d. Forced contributions for the support of religious worship, or the maintenance of religious societies or ministers, cannot be levied. Liabilities which have been or may be hereafter contracted by the believers of any congregation whatever, for the support of its worship or ministers, will be held as matters of individual liability, and the public authorities will treat them as such.



3d. Ministers or functionaries of *any* religious denomination or form of worship, no matter what may be their rank or condition, both in matters of civil and criminal jurisdiction, are amenable to the same *temporal* authorities, and in the same manner as Grenadians belong to the order of *laymen*.

4th. Churches and church property, and the revenues attached to the same, will hereafter be the property of the *inhabitants* of the respective districts, with the sole exception of those who have *special* patrons in justice of their foundation.

5th. No religious corporation has an *official* character in New-Grenada.

6th. No act of coercion on the part of ministers or church functionaries of any kind, which will violate liberties guarantied to New Grenadians by the 6th article of the constitution of the republic will be allowed.

7th. The executive power will receive no agent from the Pontifical government, unless of a *purely diplomatic* character, and in that case with the sole object of treating on international affairs.

12th. The State is absolved from all connection with any Church, and the Church is no more to interfere with any matters of State. Ecclesiastics of every description, monks, &c. hold the same relation to the State that *laymen* do.

## RESOLUTIONS OF THE NORTH RIVER PRESBYTERY.

ADOPTED SEPTEMBER 21, 1853.

*Whereas*, By immigration from the Papal countries of Europe, the number of Papists has been greatly increased in the United States, within a few years past, and the unscriptural doctrines and usages peculiar to the Papacy are with great zeal sought to be propagated—and,

*Whereas*, The leaders and advocates of the Papal system have endeavored to exclude the Bible from our schools, and to destroy the *public school system*, and otherwise to embarrass the operations of the free institutions of our country, under whose influences so much prosperity has been experienced; therefore,

*Resolved*, 1. That this Presbytery see with no little concern the increase of foreign papists in the country, and the efforts made by them and some others, to diffuse and to propagate in this land the Papal system of religion, which has operated so disastrously upon all people who hitherto have received it; and they feel called upon to make special efforts to counteract this growing evil.

2. That they regard the American and Foreign Christian Union as admirably adapted to meet the wants of the country in reference to the Papacy—and also to diffuse and propagate a pure Christianity in Papal countries abroad—and do recommend this Society and its interesting and important work to the cordial and liberal support of the churches under their care, and that annual and effective contributions be made in its behalf.

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### THE GERMAN POPULATION IN THE MIDST OF US.

Few of our readers, we apprehend, are aware of the state of opinion, on the subject of Religion, which prevails among the German population of our country, especially that portion of it which has arrived within the last few years. This population has been increasing very rapidly since the Revolutions in Europe of 1848. Last year this increase exceeded 200,000. There are about 250 German newspapers published in this country, many of them established within ten years. A very large proportion of these journals are decidedly infidel in their character, and some of them promulgate blasphemies worthy of the worst days of the First Revolution of France. The most odious species of red republicanism is advocated in some of them. There is, too, an astonishing degree of hostility to the religion and religious institutions of the country which gives them a shelter and a home. Sometimes one scarcely knows which most to marvel at: the ignorance, the presumption, or the impudence of the men who edit them. Take for example the following extracts from one of their papers published in this city, entitled: the *Turn-Zeitung*, for which we are indebted to the *New-York Daily Times*. The reader, after perusing them, will agree with us in thinking that it is high time that our Protestant Churches should awake to far greater efforts than they have yet made in behalf of our German population—Protestant, Roman Catholic, and Infidel.

“The writer, who appears to be the editor,” says the *Times*, “in answer to the question, ‘Whither tends this Civilization?’ answers: ‘The Anglo-Saxon civilization, reckoning the worth of the man by money, \* \* and truth and honor nothing, leads to moral and material slavery, to anti-social barbarism; it destroys all the bands of society, fastens the monarchic principle, and undermines every republic.’ This sounds ‘a little strong,’ though, admitting

the premise, perhaps the conclusion is not so improbable. He next touches off our 'monopolies,' by which he 'means the monopoly of Bible and Tract Societies, which, through the Methodist (!) Sunday-schools, have gained possession of the whole education, and, through the Temperance Societies, of the Legislature!' The aldermen then come in for a blast—and they are told that, 'if they had Palmerston's place, and could make money by it, they would not hesitate to deliver up every fugitive to Austria and Russia'—which is rather hard on these comfortable representatives of our Democracy.

"In literature, America has yet done nothing, though here and there are great geniuses, among which pre-eminent, according to our editor, 'stands Margaret Fuller!' Byron and Shelley are alluded to casually as the models for American literature. The writer waxes warm, and now gives a slash at the *Methodists*, who are accused of nothing less than 'seeking to plant a young British dynasty here, exciting a negro Revolution, and introducing the same government which has made Canada a soil of freedom!' \* \*

"After all this, naturally come the clergy, who are clubbed together as *Pfaffen*—priests—a word which always calls up to a German a picture of a sneaking, whining, overfed, hypocritical scoundrel, in long robes and white bands.

"The number is estimated at 21,000, 'of whom many receive from \$5000 to \$8000 per annum;' the average salary being reckoned at \$1000! The conclusion thus is, that '\$21,000,000 per annum are expended to the stupefying (*Verdummung*) and enslaving the people, in *direct* connection with the cabinets of the Continent, and in secret dynastic connection with Old England, \* \* \* in order to suppress the spirit of freedom and humanity in both hemispheres!'

"Brooklyn catches a withering sneer, as the City of churches:

"'In Brooklyn alone, the sleeping-chamber of New-York, are 400 churches, the sleeping-berths for the dullness of the Anglican Sabbath.'

"Again, as a conclusion:

"'The Anglo-Saxon civilization contradicts and opposes all Democracy and all humanity. \* \* \* No idea or intellectual movement circulates in the Nation; nothing but Money circulates.'

"In another article, in a later number of the paper, Protestantism is spoken of as having 'built a prison for the human mind,' and as a system 'in which the twilight of the Catholic church passed over into black night.'"

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### A VERY STRANGE ASSERTION OF A ROMAN CATHOLIC JOURNAL.

The Editor of a journal entitled, *Le Bon-Sens*, (Good Sense,) published under the auspices of the Romish clergy at Annecy in Savoy



after lamenting the distribution of the Bible in that country, makes the following remarks:

"The Bibles published by the Protestants are generally falsified. They have omitted, in the New Testament, the *Epistle to the Hebrews*, the *Second Epistle of Peter*, the *Second and Third Epistles of John*, the *Epistle of Jude*, and the *Book of the Revelation*! Sometimes several chapters are omitted in the Gospels by Matthew, Luke, and John. We have not examined, continues this gentleman, the Bibles which have been distributed in Annecy. It is probable, however, that, as they come from the Bible Society of England, they are not complete."

It is to be hoped that the readers of that paper are blessed with a reasonable amount of that *good sense* which its editor greatly wants. We have ourselves often met with Roman Catholics who seemed to think that all Protestants are Unitarians!

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#### REV. MR. TRIVIER AND THE INDEX.

The excellent little work of the Rev. Mr. Trivier, once a Roman Catholic priest, but now a most useful Protestant minister of the Gospel in France, entitled, *My Reasons for quitting the Romish Church*, has lately had the honor to be put in the *Index Expurgatorius* (an Index of Forbidden Books) at Rome. We wonder that it has not found a place there before this time, for it was first published in 1845.

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### The Home Field.

#### IRISH MISSIONS.

Those of our Society's Missionaries who are laboring among the Irish Roman Catholic population of our country report for the past month, in general, a quiet but not unsuccessful work of evangelization, respecting which there is little of striking incident to narrate, yet much which argues for the usefulness of these humble and faithful men. Thus one who is employed in this work in one of our larger towns, says: "I find from my journal, that the number of visits made by me for Christian instruction, during the last month, is two hundred and five. One hundred and ninety Tracts have been

distributed among the Romanists in my district. I gave a Testament to one man who is, I trust, under the saving influence of the Gospel. Two persons have been induced to attend a Protestant place of worship, and eight children have been gathered into Sabbath or Mission Schools. My labors, altogether, within this period, have been to myself very interesting and encouraging; and I am not without hope that some of those with whom I have been laboring are seeking an interest in the crucified Saviour.

Similar to these statements are those made by another Missionary in an adjoining district of the same town, from whose report we make a few extracts.

"Permit me to state that I have preached sixteen times during the month in my regular mission stations; visited the four hundred families on my list for Christian instruction; held two hundred prayer meetings; baptized one infant, and conducted one funeral service; visiting the sick and dying, and conversing daily with Irish people on salvation through the doctrines and atonement of the cross of Calvary. And it is satisfactory to state, that this portion of our population, in many instances, were glad to see me, though the nature of my work is aggressive, and express a desire to be frequently visited by me, as well as delight in the Word spoken. I am listened to in general with great apparent interest and attention, while there are some who argue with much spirit on the points at issue between Christians and Romanists. One man appears to have derived much benefit from the reading of the excellent publications disseminated by the American and Foreign Christian Union. Seeming very anxious to obtain information, I devoted considerable time to him, laboring to impress upon his mind the practical tendency of the belief of the truth as it is in the Lord's anointed Son, in the hope that he would walk 'as Christ has given us an example, that we should follow his steps.' On another occasion I recognized an old acquaintance, concerning whom I was led in bygone days to hope favorably, and who now, after many vicissitudes, seems to cleave to the Word of Life with strength and perseverance. He came to this city for the benefit of his health, and was seeking employment when I met him. He rejoiced greatly in the comfort and support he has derived from the Word of God, that freed his mind from Popish devices and absurdities."

The following account of the hopeful conversion of a person of very humble circumstances, has interested us much, and will be read with satisfaction. It is given by one of our laborers in the interior of this State.

"In one instance at least I have strong reasons to believe that the Lord has blessed my efforts. The case to which I allude is that of a poor, but very respectable Irishwoman, who, for fifty years of her life had lived a poor ignorant, yet devoted Catholic. When I visited this woman, I found, notwithstanding her devotion to the Church, that she was a woman of independent mind; who, if once convinced of its errors, would renounce them at any risk or sacrifice. Though poor, she deemed the value of the soul greater than the treasures of the world. She showed a very inquisitive spirit on matters of religion, and inquired minutely into the dogmas and ordinances of the Protestant Church. I explained them to her as well as I could, and read for her, out of the Irish Bible, those passages of holy writ which I thought would be most likely to interest her; and having done so I prayed with her, and with others in the same house, that the Word might have power and prevail.

"This woman now goes to the Protestant Church. Last Sunday night she called upon my wife to accompany her thither; she intends to unite with the church at her earliest convenience. She has two daughters, for whose conversion she earnestly and incessantly prays. I had great hopes also for another woman whose heart the Lord had pierced by the arrows of conviction, but she left the city. I had a visit a few days ago from a friend of mine who has renounced the errors of Popery. His wife was with him, but she is a bigotted papist. They stopped with me for a good part of the day, and I conversed with them a good deal on the subject of religion. The man read Gavazzi's lecture on Image Worship, and another on "What is the individual in the Romish System;" with frequent expressions of the deepest and most heartfelt satisfaction. This man is wealthy, and often proved himself a kind and liberal benefactor to the Popish clergy, but now he would not give them a cent, and for this reason, and not for the sake of his soul, the priests are trying every stratagem to win him back again, but they labor in vain."

An esteemed young brother who has been spending a vacation of his theological course in the service of our Society, gives us these very encouraging facts respecting his visits to two large manufacturing places in New England. Of the former of these places, he says:

"A third part of the entire population are Roman Catholic. They have three large Romish chapels, and are now engaged in putting up a fourth. In the fifteen large factories there, fully nine-tenths of the operatives are Irish Roman Catholics, and their influence for evil is deplored by the Christian people of the city. When it became known that your Society had sent me



to labor for the good of the Romanists there, the greatest desire was manifested by the churches to procure for me a suitable place in which to lecture to my Roman Catholic countrymen. A large hall was obtained for that purpose, and there I was enabled to proclaim the glorious saving doctrines of the Protestant Faith. Eight hundred Roman Catholics attended my first lecture. I delivered my second on Friday evening. On Sunday, at mass, the three priests forbade all true Roman Catholics attending my lectures. Well, Wednesday evening came, when I was to deliver my third lecture, on Auricular Confession. Two thousand filled the hall; and it is the testimony of my friends that more than half that number were Roman Catholics.

"To such audiences of Romanists did I deliver my entire course of lectures, without the slightest attempt at disturbance on their part.

"My success in \* \* \* among the Romanists was even greater than in \* \* \*. Each night during the delivery of the lectures, two thousand three hundred persons filled the hall—filled the passages—filled the platform on which I stood. So far were the Roman Catholics from interrupting me, that at the close of each lecture numbers of them would linger behind to shake hands with me, and tell me they had no objection to anything I had said. And truly they could have none. For in my lectures I aimed at presenting the truth in as friendly and convincing a way as I best could."

A Missionary in a Western town writes: "I have now two Sabbath-schools, which meet every Lord's day; in the one I have at present over forty children, all of whom are of Romanist parents." The same writer mentions other facts of much encouragement, for which we have not space.

### FRENCH AND OTHER MISSIONS.

The stations occupied among our French, German and Italian population, though not so numerous, present not less ground for encouragement than those of our Irish missions to which we have been alluding. From one of the laborers in this field we have, for the month just elapsed, a report which exhibits faithful and uninterrupted effort, followed in not a few cases by rich fruit. Several hopeful conversions are chronicled by this brother. Another, who is located near the Canada frontier, has had occasion for the exercise of more than usual patience and courage in encountering the gross ignorance and superstition of a degraded population.

One worthy Missionary, formerly stationed on the borders of Mexico, has been for a few weeks past engaged with much acceptance

in preaching to the Spaniards and Cubans in this city, and finds great encouragement in this work, as well as in visiting from house to house among these foreigners.

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## Foreign Field.

### CHILE.

The Rev. A. M. Williams arrived at Valparaiso on the 17th of July, after a long voyage of some 120 days.

The Rev. David Trumbull is prosecuting his labors with a good degree of encouragement at Valparaiso. Mrs. T. has a fine Female School.

### BRAZIL.

Rev. J. C. Fletcher, our excellent Missionary at Rio de Janeiro, writes that he and his family have been thus far graciously and even wonderfully preserved amid the ravages of the Yellow Fever. Two persons have died in his house of that fatal disease. He speaks in the most touching manner of the severe afflictions which Governor Kent, the American Consul, has been called to endure, and whose return and that of Mr. Schenck, the Ambassador, will be a great loss to him and his mission.

Mr. Fletcher had recently made a journey of two hundred miles into the interior of the country, and in which he had many conversations with the people and priests, and was everywhere received with kindness. He speaks in the highest terms of the many facilities which exist for doing good in Brazil, and is much encouraged in his labors.

### FRANCE.

The following letter from France will apprise our readers still more of the difficulties and trials which our brethren of the Evangelical Society are called to encounter. May God give them wisdom and grace to meet them in the spirit of earnest prayer, patience, and perseverance in well doing.

PARIS, August 24, 1853.

Rev. Dr. Baird, New-York.

Sir, and highly esteemed Brother,

We are always beset by legal prosecutions. In order that you may form an idea of the manner in which we are dealt with, we subjoin a few extracts from a letter of one of our pastors who has just undergone a most

severe sentence. Our schools in the Haute Vienne are always interdicted, as you know, under the pretence that pastors who are not in the pay of the State have no right to give religious instruction to the pupils. Our schoolmasters have submitted themselves to that decree, and have ceased holding their schools; but they have repaired from house to house, giving private lessons in the families. In one of our Missionary stations the pastor, the schoolmaster, and an ancient colporteur have been charged with illegally keeping *secret* schools, and have been tried before a correctional tribunal: they have appealed to a superior court, at L.—, and this is the account given by a pastor who witnessed the proceedings:

"Our friends were tried on the 4th inst. Our advocate was Mr. B. an intelligent and liberal minded man, who told us, at the very outset, that we should be condemned. We had to deal with old *Voltaireiens* who want pardon for many ancient faults, and who had set their hearts upon showing their repentance and their love for the Catholic Church. Mr. B. asked for a new examination of the case, and insisted that our witnesses should be heard. The court refused to comply, and listened to the debates with evident impatience. Such were their passions and deeply-rooted prejudices, that there was no knowing that a question of schools was at issue; the talk was only about the *improbata religio*, (to use the phrase of the public prosecutor,) about consistories, propaganda, Evangelical Society. The judges were speaking, three or four together, examining a culprit, and then were sleeping on their bench while our advocate was pleading. If you desire it, gentlemen, I will communicate you the evidences of the witnesses for the accusation, and you will see that, in more favorable times, our success would have been certain. Not a single positive evidence; no body could affirm that he had seen our friends teaching more than one pupil at once, but, only hearsays and vague surmises. Thus has ended that affair, in which our enemies have triumphed more completely than they had hoped. The curate of the village, and a nun have done us all that injury; they did not appear as witnesses, but their written evidences were of the most perfidious character. God forgive them that great sin!"

We shall now communicate to you abundant extracts from the letter of Pastor A. who was the principal culprit:

"When before the court, the Chief Justice asked me if I was connected with any consistory? I answered that I was connected with no consistory, but only with the free churches and with the Evangelical Society of France. But, the Chief Justice said, that Society has no legal character; it is not acknowledged by the State, therefore you are only a private individual, and not a Pastor; you have no right to give religious instruction. I answered that the Evangelical Society had existed for these twenty years, that it maintained several pastors unconnected with consistories, several free schools



superintended by pastors belonging to free churches, and that in other Departments these schools were liable to no molestation.

"The Judges interrupted me several times, especially when I pleaded that I had only given *religious instruction*. Our advocate, Mr. B., insisted that the Court should order another examination to be made, and that new witnesses should be heard. He proved that the witnesses for the accusation had no positive character, that they were only founded upon *hearsays* and village gossips; that the ecclesiastical question had nothing to do in that affair, that the only question at issue was to know whether the facts alledged were certain. 'I have proved,' he said, 'that no witness has substantiated the facts, and unless you are resolved to stop your ears, and to shut your eyes, you cannot confirm the sentence of the first tribunal.'

"The public prosecutor insisted that the Court should bear in mind the particular nature of the offence, which, he said, was *complex*, and the manner in which the offence was committed: that manner is such that there is a *joint responsibility* upon the offenders. They were actuated by several motives; first, by the desire of gaining their livelihood, and then by the desire of propagating their religious principles. It is impossible to suppose that they have not continued making proselytes by keeping secret schools. The offenders belonging to the same worship merely introduced into that Department, nothing is more natural than that they should have aided each other in continuing, by means of *secret* schools, to diffuse the principles which they could no more propagate by means of *public* schools; and that, the more so, as they were persuaded that the decision of the Academical Council was unsound. There is, therefore, a joint responsibility upon them. Thus, we are led to account for the apparent vagueness of the evidence of the witnesses for the accusation. That vagueness goes only to prove that the offenders were so cautious that it was impossible to take them in the very act, and if it be alledged that the offenders have only taught in private families, and only the children belonging to one family, I shall answer that their individual teaching, which is lawful under every other circumstance, is a violation of the law, on the part of a teacher who has been prohibited to teach. Let us speak openly, gentlemen, the offenders have *tampered with* the law; and that is proved by the very vagueness of the evidence. And if it be alledged that the evidence is not only vague, but also contradictory and inconsistent, I shall answer that the fact may be easily accounted for. The witnesses (children) being much attached to the offenders, and seeing that their first evidence might be prejudicial to them, nothing is more natural than that they should have made a recantation, under the influence of their parents and the offenders, they have been as it were *schooled ad hoc*.' Here I rose up, and protested with indignation against such an accusation. The public prosecutor answered that he was willing to believe that I was sincere, but he regretted

to see that I had taken a false view of the question; that according to the law I was neither a pastor nor a schoolmaster, since I had no license, and was not connected with any consistory; at last, he insisted that we should be sentenced to pay a heavy fine, and that we should be arrested by the bailiff and put into confinement if we did not pay the fine in due time.

"Then our advocate rose up, and proved that the charges had not been substantiated; that it was not lawful to construct an offence upon plausible suppositions and arguings,—that the Court could not pass a sentence unless the facts were substantiated. He insisted that the Court should order a new inquiry into the case. Notwithstanding his able and energetic speech, the Court confirmed the decision of the inferior tribunal, and sentenced us to pay a fine of six hundred francs."

As regards other legal prosecutions, we mean the prosecutions carried on against our agents for holding religious meetings without a special license, we have lodged an appeal to the supreme tribunal, (*la cour de cassation*,) if the decision of that court be against us, we shall appeal to the Emperor himself; and then we shall have no other course left than an appeal to Him who has commanded us to announce the Gospel in season and out of season.

In spite of all these difficulties, we ardently prosecute our work, as you will perceive from our last bulletin, of which we enclose a copy. By next steamer, sailing from Havre, we shall send you several copies of that bulletin translated into English.

Let our friends pray for us in these serious times, and let them grant us liberal support; all these legal prosecutions are very expensive. But we cannot go back, the honor of the Gospel cause is at stake.

With Christian regards and much esteem, we remain, Dear Sir, yours  
 very truly.

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### LETTER FROM SWEDEN.

The following letter from our excellent missionary (Mr. Rosenius) in Sweden, will be read with deep concern. The revival of religion, which has been, and is still, going on in the bosom of the National Church, so dead in formalism and worldliness, is arousing more and more the enmity of those who hate the Truth. The Rev. George Scott, of England, in transmitting the letter of Mr. R. says: "Things are assuming a very serious aspect in Sweden, and the prediction once made to me by the old Dr. Theodore H——, of L——, seems to be coming true." "I give you credit," he said to me, "for evangelical and benevolent intentions; but rely upon it, you are introducing an element into Sweden which will one day break up the Apostolic Church of that country." And so it must be. The revived operations of

the Holy Spirit are not to be cramped by Church-forms. And if these forms will not yield, they must be broken asunder. Such was ever my philosophy in regard to the Free-Church movement in Scotland; and such is my full conviction as to what is now going on in Sweden.

"The Rev. Dr. BAIRD, New-York.

"DEAR SIR—At last I have found a moment's leisure to write my quarterly account to you. It comes later than usual this time, which delay has been occasioned by the numerous visitors we have had in Stockholm attending the religious meetings that have been held here in humble imitation of the May meetings in London. They have never been so *many*, or so *well attended* as this year. The most interesting were the meetings of the clergy, and that for religious liberty. My time has, in consequence, been much taken up.

"First, I would present to you mine and Brother Ahnfelt's sincere thanks for the gift you have sent us, greater this year than before. Encouraging it was, and welcome in these trying times, which seems to threaten us even with temporal losses for the sake of the Gospel. We have not only to assist poor brethren in the country who are heavily fined, but Brother Ahnfelt is himself called to account for his preaching. We have not yet received your generous present, as our friend Mr. Keyser, who had to make the money arrangements, has been suddenly called from his earthly engagements—a loss to many individuals and societies. We will, I hope however, in due time, receive it, as I find from Mr. Scott's letter that it is placed in safe hands. But enough of this. May only our thanks be presented to the Society, which so powerfully supports the cause of the Lord in our country, amidst persecution and opposition. May the Lord be praised who gives us victory in our Lord Jesus Christ, and makes His truth known. Never have there been in Sweden such remarkable religious movements as just at present. The Lord gives life and light, and the holy fire begins to burn in every part of the country. Persecution also increases. Government has done in these days what it has not done in the memory of any one now living: it has ordered complaints to be made even against such religious meetings where no disorder has taken place, and nothing been read or said but in strict accordance with the doctrines of the Church. Hitherto they have been held on certain conditions, such as not to infringe on the time appropriated to Divine service, that no disturbance is occasioned, or nothing done contrary to the Church regulations; consequently the quiet Lutheran 'readers' have been permitted to go on while the meetings of the followers of each 'Jansson' and other sectarians have been prohibited; but now even the more active spread



of the doctrines of the Church in a living, powerful way, has been interdicted; for in the same order which directed that Mr. Ahnfelt should be accused and prosecuted for holding religious meetings, it was acknowledged that he had not tried to spread any erroneous doctrine, but that his plan seemed to be to promote the "reading," (as it is called,) and was not free from selfish motives, on which account he ought now to be prosecuted. Having held meetings on his way home from Denmark in the places he passed, he is, therefore, now under sentence of the law. He will certainly be fined about £5 10s. The second time he will have to pay double the same, and the third time he will be banished for two years. We wonder if these punishments can be adjudged and applied to a man who is not accused of the slightest disturbance of the public peace, much less of any departure from the doctrines of the Church! He is just now arrived in Stockholm, to consult with us what he is to do; but as the order of government also contained that any one opening his house for a conventicle to be held there, should be fined the same sum as he who leads the devotional exercises, it is very uncertain if he will have an opportunity to proclaim the Gospel to "known and unknown," as the terms are. In a private circle of friends he is, of course, still permitted to do so, as for instance, yesterday when he both preached and sung to us in my meeting-room, numerous friends being present. He believes that in the South of Sweden, especially in Dr. Bergman's parish, there will be zealous friends who will call him and open their houses, or procure him a locality to preach in; and it is our conviction that wherever a number of souls call for a teacher to come and proclaim to them the will of God, there God himself is calling him to do His work, and he must answer with Peter, if forbidden to go, 'One must obey God rather than men.' But if he is not permitted to labor in Sweden any longer, he will go to Denmark, where there are many who extend to him friendly hands, and who bid him come over and preach to them. For the cause of religious liberty, it is, however, far better that the removal be occasioned by banishment. So we consider the case.

"Speaking about Mr. Ahnfelt, I must mention that he has as usual sent in his report; but it is too long to be communicated. It contains the account of his travels in Skone and Denmark, and proves his having been actively employed preaching and singing in many places, and conducing to the awakening of souls, or their encouragement in the path of righteousness. In Copenhagen there was much disturbance in the minds of many, caused by the introduction of the Mormons and others, so that they were less disposed to receive the simple truths of Christianity. In Elsinore he was much encouraged by the desire evinced to hear the word of grace. His heart was rejoiced by the sight of several souls who came to find life and peace in Christ, and in the fervor of this first love, requested earnestly that he would return. On his way back through the Southern provinces of Sweder, the above-mentioned

order of government came to his knowledge, and he felt its effects in an increase of enmity evinced towards him. In some parts he had pleasant experience of the influence of the Word. He describes two interesting meetings in the open air—one on account of the peculiarly suitable locality in which it was held, on a mountain in a beautiful part of the country, in the presence of from two to three hundred hearers, who in their neat Sunday attire, had placed themselves all around, and listened with calm devotion and joy to the Word of God. It may cause you some surprise, that during these trying times no opposition has been made to me and my meetings in Stockholm. I cannot understand it in any other way than, first of all, that the Lord will have it so; and secondly, that the clergy of the parish to which I belong, from which the accusation should go forth, are wise enough to perceive the dangerous consequences that might ensue if a person should now be attacked who has now during thirteen years been working in strict accordance with the doctrines and constitution of the Church, and through the means of his periodicals lays his doctrine in open daylight every month. Eight days ago I had, however, a call from my pastor, who kindly told me of his embarrassment in feeling himself obliged to call me to account, having received from higher quarters a reproach for not watching over the state of things in his parish, but permitting a sectarian chapel to grow up close by his own church. By this my meeting-room was meant. He inquired if I knew of any means to lessen the ill-will. I told him that having done all in my power as to changing my hours, in accordance with the wish of the clergy, getting a man to watch the door as was desired by the governor of the town, I knew of nothing more I could do now. I may be prosecuted, fined, banished, then there will be an end of my meetings; but voluntarily I will not give them up when the Lord is calling me to serve souls coming to inquire, and requesting to hear the Word of God from me. This answer seemed to please him, and the case will rest till a more favorable period. But we, who believe that Christ has all power in heaven and earth, live in the expectation of what He will do for us and our poor country. When He permits storm, it will storm, when He says, 'Peace, be still,' a calm ensues. It is matter of great rejoicing that we are under His standard who promises victory. His name is 'the Lord, mighty in battle.' Speaking of these causes for anxiety I must also mention a case that has afforded me much joy. In the little town of Tönköping a society has been constituted, headed by an intelligent clergyman of the name of Almquist, and a gentleman high in the profession of the law (Mr. Rhann.) It pays and employs an active and gifted evangelist, Mr. Lindberg, formerly teacher in a school, who is to go about like Mr. Ahnfelt and preach and spread the Word of God. I wonder if he also shall be prosecuted.

"A new society has also been formed in Stockholm during these days, 'The Swedish organization of the Evangelical Alliance,' with the intention of

supporting brethren in the faith who suffer for the sake of the Gospel, assisting them with advice, consolation and pecuniary aid, as well as to send out evangelists to preach the truth. You will, however, find this more fully stated in the periodicals. Through the means of these you will also see that three questions principally occupy all minds not wholly taken up with their own affairs. These are :

"I. The religious movements in the country, especially those called sectarian.

"II. The question of religious liberty, closely connected with the former.

"III. The Temperance question, on the proposition of Colonel Hagelstam, to tax the fabrication of brandy. We have scarcely ever looked forward to an assembly of the Diet with such serious questions on all hearts as to the one now expected this autumn. May the Spirit of the Lord move upon the waters, that the results may prove good and blessed. Pray for us! I have not time to write more now. Salute lovingly the brethren that surround you, and commend our country during this important time to our common Lord and Saviour. May the Lord bless and strengthen you, our dear friend. This is the sincere wish of yours, in Christian love. C. O. ROSENIUS.

## Miscellaneous.

### DR. CHALMERS' OPINION OF PRESIDENT EDWARDS.

Some nine or ten years ago Dr. Stebbins, of Northampton, Mass. sent to Dr. Chalmers a small box, made of the wood of an ancient elm that grows in front of the site of the house in that place, which the great Jonathan Edwards once occupied, and in which David Brainard died October 9th, 1747, at the age of thirty-two. The tree was planted by President Edwards. The following is Dr. Chalmers' acknowledgment of the reception of the gift :

"EDINBURGH, May 30, 1744.

"I cannot adequately express the interest which I feel in the relic of Edwards, which you have had the goodness to bestow upon me. Him I have long esteemed as the greatest of theologians—combining in a degree that is quite unexampled, the profoundly intellectual, with the devoutly spiritual and sacred; and realizing in his own person a most rare, yet most beautiful harmony, between the simplicity of the Christian pastor on the one hand, and on the other, all the strength and prowess of a giant in philosophy, so as at once to minister from Sabbath to Sabbath, and with



most blessed effect, to the hearers of his plain congregation; and yet on the high fields of authorship, to have traversed in a way that none had ever done before him, the most inaccessible places, and achieved such a mastery as had never till this time been reached, over the most arduous difficulties of our science. There is no European divine to whom I make such frequent appeals in my Class Room, as I do to Edwards; no book of human composition which I more strenuously recommend, than his Treatise on the Will, read by me forty-seven years ago, with a conviction that has never since faltered, and which has helped me, more than any other uninspired work, to find my way through all that might otherwise have proved baffling, and transcendental, and mysterious, in the peculiarities of Calvinism.

"You will not wonder, then, at my value for the memorial which, through my friend Dr. Cunningham, you have put into my hands. I will place it beside an autograph sermon of Edwards, which I received from his grandson, Mr. Dwight, a good many years ago, and which, along with the autographs in my possession, of Brainard, and the missionary Elliot, I cherish as the most precious of my literary treasures."

THOMAS CHALMERS.

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## Movements of Rome.

### ARRIVAL OF THE BULLS FROM ROME.

We learn from the *Freeman's Journal* that four new Roman Catholic Dioceses have been erected in the *Ecclesiastical Province* of New-York, which comprehends all New-England, as well as the entire State of New-York, and we believe a part, at least, of New-Jersey, and over which the Most Rev. John Hughes, D. D. presides as Archbishop. These Dioceses are to take names from the cities which are to be the Sees of the bishops. They are as follows:—Brooklyn, L. I.; Burlington, Vermont; Newark, New Jersey; and Portland, Maine. To the See of Brooklyn, the Pope has appointed the Very Rev. John Laughlin, who has for years performed the functions of Vicar General of New-York, and who lately delivered the remarkable discourse in Williamsburgh, L. I. of which we have spoken elsewhere. To the See of Newark, N. J. the Rev. J. R. Bayley, (who has for years been Secretary to Archbishop Hughes, and was once a Protestant,) has been appointed. To the See of Burlington, Vermont, the Very Rev. L. de Goesbriand, Vicar General of Cleveland, O. has been appointed. And to the See of Portland, Maine, the Very Rev. H. B. Coskery, Vicar General of Baltimore.

His Grace, the Most Rev. Dr. John Hughes, the Archbishop of New-York, we learn further from the *Freeman's Journal*, has actually received the Bulls or Decrees, by which His Holiness constitutes the above-named Dioceses, and appoints the above named gentlemen as Bishops. Of course they will soon be installed in their new offices, and commence their episcopal labors.

We have also been informed that additional Bulls have since been received, erecting new Sees elsewhere, in our favored country, viz. at Erie, Pennsylvania; Quincy, Illinois; Covington, Kentucky; Natchitoches, Louisiana; San Francisco, California; and Santa Fé, New Mexico; and nominating a variety of ecclesiastical functionaries. We have not seen the names of the priests who are to be the Bishops of these six additional dioceses; no doubt they will soon be given to the world.

Before these recent appointments were made, the episcopal staff of the Roman Catholic Church in the United States numbered 26 Bishops and 6 Archbishops. It will soon embrace 36 Bishops and 6 Archbishops—perhaps the number of the latter will be increased to 8, if not 10, in order to maintain the proper proportion.

It is manifest that Rome is laying her plans on a large scale. She contemplates a great enterprise. And what are Protestants doing? A great deal in many ways, we admit. But what are they doing to save the hundreds of thousands of the followers of Rome—ignorant, superstitious, and degraded—who are flocking to us from Europe,—many of whose finest countries have so long suffered from the double curse of Despotism and Romanism? What are our Protestant Churches doing for the millions—two millions and a half at the lowest estimate—of these people? Nothing yet, in comparison with what should be done. There ought to be a thousand prudent, zealous missionaries at work, under the auspices of the American and Foreign Christian Union—Bible readers, lay-preachers, evangelists, and ordained ministers. It is indeed time for Protestants to be “up and doing.”

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### View of Public Affairs.

In several sections of the country the Elections for Members of Congress, as well as for Members of the State Legislatures and other

offices, have been holding in the course of the month of October. In general, party-spirit is far from being as vigorous as in former years.

The civil war in Buenos Ayres is over for the present. Urquiza and his adherents have been routed, and have fled from the country. But when will there be a good government established in that country, or any other part of South America, we are disposed to ask?

The news from Europe continues to engross the minds of all. It is now certain that the harvest has been *short* in most countries in that part of the world—particularly in Great Britain, France, Belgium, Italy, and parts of Germany.

The Eastern Question has not yet been settled, notwithstanding that it has so often seemed on the point of adjustment. The note which the four Great Powers agreed in recommending to Russia and Turkey as containing terms of settlement, was accepted by the former, but not by the latter; save with modifications, that have again put everything in jeopardy. At this moment it really seems as if, after all, there must be war, notwithstanding all that has been done to prevent it. The Sultan, after having invoked the intervention of the Great Powers, especially that of France and England, ought, it seems to us, to have submitted to the terms of adjustment which they proposed. But the fanaticism of the Mohammedan population has reached such a point that it will be almost impossible for the Sultan and his ministers to prevent collisions on the frontiers; and these, should they happen, will be very likely to bring on a war, the end of which it is impossible to foresee.

In our next number it is our purpose to give some account of the various Christian bodies in the Turkish dominions, together with some speculations of our own respecting the prospects of the future in that empire.

Whatever may be the issue of this great difficulty, whether it be peace or war, at present, it is our privilege and duty to look up to the Sovereign Ruler of the Universe, and beseech Him to make all things tend to the advancement of His glorious Gospel.

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## IRELAND.

It is our intention to give in our next number a *map* of Ireland, for the purpose of illustrating the missionary efforts there making, together with a



notice of the recent visit of a hundred Protestant ministers from England and Scotland, and their missionary excursions.

We have pleasure in announcing to our readers that the Rev. R. R. Kellogg has been appointed Secretary of the Northern District; and we bespeak for him a kind reception at the hands of our friends. He will be stationed at Detroit.

## Juvenile Department.

### DIALOGUE No. 9.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

*Of France: (Third Conversation.)*

*Father.* Well, my dear boys, are you ready now for another conversation about France?

*Willie.* Yes, Father, we are quite desirous to hear the remainder of what you have to say about that country. I think that we are now coming to what will be more interesting than that which we have been speaking of.

*Father.* No doubt; but let us see. Where did we leave off?

*Eddie.* Our last conversation related to the introduction of Christianity into France, and its spread there in the days of the Romans. You told us in closing that conversation, that you would in the next speak of the Albigenses, the Poor Men of Lyons, the Reformation, and the dreadful persecutions of the Protestants in that country.

*Father.* Just so; well, we will go as far as we can to-night; but I fear that I shall not have time to get over all the subjects you have named. We will begin with the Albigenses. Have you got your Atlas, Willie?

*Willie.* Yes, dear Father, I have two, my school atlas, and a larger one.

*Father.* Eddie, look at the map of France for the old Provinces of Dauphiny, Provence, Languedoc, Poix, Bearn, Guienne, and Gascony.

*Eddie.* Here they are; all in the Southern part of France, and the last four which you have named are very near to Spain, but are separated from that country by the Pyrenees.

*Father.* Yes, but these mountains did not prevent the people on both sides of them from having, in the Middle Ages, much intercourse with each other. Indeed, some of the people living in France were at times subject to the Kings of Arragon and Navarre, countries in the north part of Spain.

*Eddie.* And I think that the people in Dauphiny and Provence had a great deal to do with the inhabitants of the adjoining parts of Italy.

*Father.* That was so in the Middle Ages, and even in later times. Louis XIV. held for a while a part of Piedmont, and Buonaparte held the whole of it, and much more, during ten or fifteen years. But Willie, do you see the city of Toulouse on your map?

*Willie.* Yes, dear Father, and also Nismes, Montpellier, Beziers, Carcassone, and many other places,—all in that part of France.

*Father.* Just so; and you see a small town called Alby, not very far from Toulouse. Well, it was that place which, it is believed, gave name to the *Albigenses*; because they were numerous in that place and its vicinity.

*Eddie.* But who were the Albigenses?

*Father.* This name was given to a large number of Christians who lived in the South of France, and the north part of Spain, in the 9th, 10th, 11th, and 12th centuries, who held much more of the truth than did the other inhabitants of France and Spain. In their doctrines and lives they appear to have been evangelical, or true Christians. They disliked and rejected many of the superstitious and errors of the Roman Catholic or Latin Church, and rejected the authority of the Bishops of Rome, or the Popes, as we call them.

*Eddie.* In this respect they must have resembled a large body of Christians who lived in the north part of Italy about the same period.

*Father.* That is true. They seem to have been the remains of the Evangelical Church of the first centuries of the Christian era. There were similar bodies of Christians in Scotland and Ireland, and in Bohemia also. It is very remarkable that there should have been so many faithful Christians in those countries when all the rest of Western Europe had bowed the neck to the Pope.

*Willie.* I believe that the Albigenses were much persecuted by the Pope.

*Father.* Yes; or rather by those whom he stirred up to persecute, oppress, and even destroy them.

*Eddie.* I have read a very interesting account of these people, and of the wars which the Popes carried on against them.

*Father.* It was Pope Innocent III. (whose original name was Lotharius de Signi,) who began the dreadful work in the year 1208, and Gregory IX. finished it about twenty-five years afterwards. That period of a quarter of a century was a dreadful one for the poor faithful Christians in the south of France. Innocent III. summoned a *crusade*, like the crusades made against the Saracens (who were Mohammedans) in the Holy Land. Large forces were raised by Philip Augustus, the King of France, and commanded by Simon de Montfort, who was an Englishman by his mother's side, and a Frenchman by that of his father—an able but ferocious man—who lost his life long before the war terminated.

*Willie.* But who stood up for these poor people?

*Father.* Several petty princes, whose subjects these people were, espoused

their cause, among whom was Raymond VI. Count of Toulouse; but he was not a man at all fit for the task; he acknowledged, in some sense, the sovereignty of the king of France. But his nephew, Count Raymond Roger, was the bravest of all the defenders of these people. He was basely put to death by Montfort at Carcassone, and 300 of his excellent warriors, in a time of truce—having been induced to visit the treacherous enemy in order to arrange terms of capitulation for that city, which he had so nobly defended.

*Eddie.* I have read an interesting account of the capture of Carcassone by Simon de Montfort.

*Father.* Yes, but the capture of *Beziere*s was more dreadful. The city was crowded with people, nearly all of whom were put to death, after having surrendered, by the order of the cruel bishop, who, when the commander of Montfort's forces desired to know how he was to distinguish between the "faithful" and the "heretics," said: "Kill all," adding that the Saviour would know in the Day of Judgment who were His!

*Willie.* What a horrible man he must have been!

*Father.* But he was not as bad, perhaps, as Fouquet, Bishop of Toulouse, or the Abbot Arnaud, one of the Pope's Legates, or "St. Dominic," a Spanish monk, the founder of the Order of the Dominicans, and the father of the Inquisition—which was then employed, and employed effectually, to root out the "Albigensian Heresy," as it was called.

*Eddie.* Were all the Albigenes destroyed?

*Father.* No. Many fled from the country and took refuge in the north of France, (in what is called Picardy,) in Germany, and many of them among the Waldenses, in the midst of the Alps. For a long time their descendants amongst that people could be easily distinguished from the Waldenses. Many thousands were killed—not only Albigenes, but also Roman Catholics—for the Kings of France (Philip Augustus, and after him Louis IX.) were resolved to get possession of that part of the country, and reduce the powerful chiefs who there had territorial dominion, and but slightly acknowledged their claims.

*Willie.* Who were the "Poor Men of Lyons?"

*Father.* They were a body of excellent people who lived in the city of Lyons in the 12th century. Peter Waldo, who was one of the Waldensian Christians, and derived his name from *Waldis*, or *Vallis*, came to that city when young, and there became an opulent merchant. Having been brought to the knowledge of the truth, he began to employ his ample means in doing good to the poor, in translating and circulating the Scriptures, and in sending forth young men as missionaries, whom the Lord raised up, to spread the truth among the benighted, not only those who were near, but also to those who were afar off. It is said that they penetrated into Flanders, Germany, Bohemia, Hungary, and other countries—going two by two, as the Apostles



did, and holding meetings for reading the Word, and for exhortation, wherever the people were willing to receive them.

*Eddie.* But I think that the Pope did not allow Peter Waldo and his "Poor Men of Lyons" to go on very long with their good work.

*Father.* No, indeed: he ordered the Archbishop of Lyons (who was the "Primate,"—or *chief* bishop,—“of the Gauls,”) to put an end to this movement. This man found no difficulty in engaging the “civil arm” to put down Waldo and his people. The work was speedily and effectually done. Peter Waldo went first into Picardy, and thence into Germany and Bohemia, where he ended his days, if I remember aright. But the dispersion of the “Poor Men of Lyons” greatly tended to diffuse the knowledge of the truth and, keep alive the little piety which then existed in the visible Church of Christ. But his followers in Germany were dreadfully persecuted.

*Willie.* How did Peter Waldo become a Christian?

*Father.* We may well suppose that from his early years he knew much of the Gospel. But it is said that the falling down dead of one of his intimate friends very suddenly one day, whilst he was with him, was the means (under God) of calling his attention very earnestly to the subject of religion—just as Luther was affected by the death by lightning of one of his intimate friends.

But let us stop here for the present. In our next conversation we will speak of the Reformation in France, and of the many persecutions which the Protestants have had to suffer there from first to last. I think that we have said enough for this time.

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## Notices of Books.

THE CLAREMONT TALES; a most agreeable and instructive book for children. We recommend it to our young friends. Published by the Carters.

WATER FROM THE WELL-SPRING; a charming little work from the Rev. Edward Henry Bickersteth, an excellent young minister in England, who has much of the spirit of his lamented and devoted father, the late Edward Bickersteth, Rector of Wotton. This volume contains reflections on portions of the Scriptures for the morning and evening of every Sabbath in the year. Published by the Carters.

THE GRACE OF CHRIST, OR SINNERS SAVED BY UNMERITED KINDNESS, is the title of a volume recently published by the Presbyterian Board of Publication. It is from the vigorous pen of the Rev. Dr. Plumer, of Baltimore. It is a clear and forcible exhibition of the way of salvation, as set forth in the Calvinistic system of theology.

THE NATIONAL MAGAZINE for September is a very interesting number of a very interesting periodical, which has a wide and well deserved circulation.

THE LAW AND THE TESTIMONY, by the author of the "Wide, Wide World," is the title of a valuable work issued by the Carters, of which we shall speak more fully at another time.

THE ENGLISH HUMOURIST, by Thackeray, (containing the seven lectures which he delivered in this country;) THEORY OF POLITICS by Hildreth; ELEMENTS OF RHETORIC by Whately; and A MANUAL OF GREEK LITERATURE by Professor Anthon, are four works recently published by the Harpers. They will all have a wide circulation. The work of Professor Anthon supplies what has been a great desideratum; a real manual of Greek literature, and of a convenient size.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE  
MONTH ENDING 10th OCTOBER, 1853.

MAINE.		B. Wilcox, L. M.	10 00
Dennysville, Peter E. Vose,	10 00	Andover, Dea. P. Smith,	3 00
		North Andover, Meth. Epis. Ch.	15 00
		Methuen, Bapt. Ch. bal.	4 00
NEW-HAMPSHIRE.		Middleborough, 1st Cong. Ch.	15 06
		Central Cong. Ch.	9 58
Dover, Cong. Ch.	24 00	Holliston, Cong. Ch. Dr. Timothy Fisk to make himself L. M. \$30; others in full to make D. B. Fitts and Timothy Rockwood, L. Ms. \$31,	61 00
Plymouth, a balance,	3 00	Foxboro, Cong. Ch. to make D. L. Hewins, L. M.	43 84
Manchester, 1st Cong. Ch. Daniel C. Gould, to make himself L. M. \$30; Hiram Brown in part L. M. \$10; others to make Naham Baldwin L. M. \$37.	77 00	Cambridge, Shepard Congl. Ch. to make Rev. John A. Albro, D.D. and Stephen T. Farwell, L. Ms.	78 77
Franklin-st. Ch. to make Abraham Brigham and Dr. Josiah Crosby, L. Ms.	60 00	Taunton, 1st Cong. Ch.	12 00
Francetown, Miss Lucy Everett, 4th instalment for L. M.	5 00	Campello, S. W. Noyes,	2 00
Derry, First Ch. in part to make Rev. Joshua W. Wellman, L. M.	14 59	Holland, Mrs. Mary E. Page,	2 00
Nashua, Stephen Kendrick to make his wife, Asenith Kendrick, L. M.	30 00	Cummington, Village Ch.	21 75
		Plainfield, Cong. Ch. to make Rev. D. B. Bradford, L. M.	30 00
VERMONT.		CONNECTICUT.	
Rutland, Congre'l. Society, East Parish by James Barrett	25 16	Rockville, Chas. H. Bullard,	3 00
Castleton, Congl. Ch. and Socie'y. Rev. Mr. Steele Pastor,	37 25	Waterbury, Friends by L. W. Abbott,	15 00
White River, Congl. Ch. (a bal.) in part to make Rev. J. Merrill, L. M.	8 00	Mansfield, Centre Sabbath School Class and its teacher, by Z. Storrs,	5 00
Newbury, Congl. Ch. Freeman Keyes, to make himself L. M. \$30; Others, \$18; Union Meeting, \$6,	54 00	Bethel, Dea. Seth Seelye,	20 00
St. Johnsbury, North Ch. to make Erastus Fairbanks, Horace Fairbanks, Franklin Fairbanks, Charles Fairbanks, and Rev. S. W. Banister, L. Ms.	184 36	West Meriden, Congl. Ch. and Society, Curtis North, Esq. annl. \$20, others, \$45 03.	65 03
South Ch. to make Dea. James R. Colby, Thaddeus Fairbanks. Hen. Fairbanks, Dea. Henry Taylor, L. Ms.	172 00	Meriden, Bapt. Ch. and Society,	25 25
Middlebury, Congl. Ch. to make Mrs. Lucretia H. Kendall, L. M.	31 83	Wolcottville, Congl. Society,	15 00
Greensboro, Cong. Ch. in full to make Rev. James P. Stone, L. M.	12 50	Mystic Bridge, Congl. Society,	9 45
MASSACHUSETTS.		Stonington, 2nd Cong. Ch. and Society in part.	50 35
So. Boston, Warren Partridge to make Mrs. Mary F. Partridge, L. M. \$30; and for the Waldenec, \$30,	60 00	NEW-YORK.	
Northampton, Edwards Ch. by G. Hall,	25 00	Montgomery, Rev. Wm. Blain,	5 00
Marblehead, Rev. E. A. Lawrence,	5 00	West Aurora, Cong. Ch.	4 00
East Bridgewater, Union Ch.	14 08	Brooklyn, Mrs. Robt. W. Seymour,	1 00
Ladies Sewing Circle, to make Philo		Fort Gibson, Mrs. J. W. Hamilton,	1 00
		Brooklyn, Ladies of Dr. Cox's Ch.	20 00
		Hannibal, Congl. Society,	4 76
		Brockport, a Lady to make Mrs. Nancy Seymour a L. M.	30 00
		Oswego, 1st Presb. Ch. \$10 in full of Hon. W. F. Allen, L. M. and \$7 in part to make Robt A. Condit, L. M. Collection, \$97 10,	114 10
		2nd Presb. Ch. in part to make Rev. Ransom B. Welch, L. M.	23 00
		N. Y. City, a friend per C. Davis,	4 00



Mt. Sinai, Congl. Ch. and Society, . . . . .	25 00	P. S. Bush, Annuity, . . . . .	20 00
Stockholm, Hiram Hulbard in full of L. M. . . . .	15 00		
N. Y. City, Prof. Van Norman, . . . . .	10 00		
Elba, Presb. Ch. and Society, to make Mrs. . . . .		ILLINOIS.	
Rosanna Harris, L. M. \$30, and a friend . . . . .		Galena, 1st and 2nd Presb. Cha. . . . .	25 38
to make Moses Drake, L. M. \$30, per Rev. . . . .			
G. S. Corwin, . . . . .	60 00	INDIANA.	
Jamaica, Presb. Ch. by the hands of Rev. . . . .		Livonia and Lawrenceport, Presb. Cha. in . . . . .	
Mr. Oakey, . . . . .	24 00	part to make a L. M. . . . .	6 00
		Madison, 1st Presb. Ch. in full of Charles . . . . .	
NEW-JERSEY.		Barnes and Robt. Marshall, Esqrs. L. Ms. . . . .	55 39
Aquacknonk, Meth. Ch. Rev. Mr. Fall, . . . . .	5 75	2nd Presb. Ch. in part, . . . . .	69 32
Trenton, per Dr. J. Hall from Miss Howell, . . . . .		Boonville, Rev. W. Mitchell, . . . . .	1 00
\$10 and from Wilmington, Del. \$1, . . . . .	11 00	Putnamville, H. T. Wakefield in part to . . . . .	
Paterston, Donation per Dr. Landis, . . . . .	1 00	make himself a L. M. . . . .	5 00
PENNSYLVANIA.		OHIO.	
Harrisburgh, 1st Presb. Ch. in part, . . . . .	81 00	Wellsville, M. E. Ch. . . . .	17 18
Washington, Presb. Ch. . . . .	34 62	Presb. Ch. . . . .	8 45
Female Seminary Collection, . . . . .	19 00	East Liverpool, Mixed Cong'n. . . . .	10 81
Graduating Class of the Female Se- . . . . .		Franklin-Square, M. E. Ch. . . . .	3 31
minary for 1853, to make Mrs. Sarah R. . . . .		Washingtonville, Mixed Cong'n. . . . .	4 23
Hanna, the Principal, a L. M. . . . .	30 00	New Lisbon, Presb. Ch. . . . .	8 68
Uniontown, Cumberland Presb. Ch. . . . .	17 51	M. E. Ch. . . . .	15 35
Brownsville, Presb. Ch. . . . .	4 53	Mount Union, M. E. Ch. . . . .	6 80
Canonsburg, Theol. Seminary of the Asso. . . . .		Freedom, M. E. Ch. . . . .	2 49
Presb. Church, . . . . .	37 52	Carrollton, Presb. Ch. . . . .	21 00
Waynesburg, Cumberland Presb. Church to . . . . .		M. E. Ch. . . . .	6 85
make the President of the College, L. M. . . . .	30 00	Albany, Bulah Burnell, . . . . .	10 00
M. E. Ch. to make ——— L. M. . . . .	30 00	Cincinnati, M. Prot. Ch. . . . .	36 00
West Alexander, Presb. Ch. Dr. J. McClus- . . . . .		Ch. of Covenanters, . . . . .	19 50
key, to make John McDonald and James . . . . .		9th-st. Bapt. Ch. . . . .	28 06
Todd, L. Ms. . . . .	60 33	3rd Presb. Ch. which makes Rev. Jas. . . . .	
New Brighton, M. E. Ch. . . . .	25 28	J. Blaisdell, L. M. . . . .	83 07
Reid, Presb. Ch. . . . .	10 93	Vine-st. Cong. Ch. which makes Rev. . . . .	
Philadelphia, James Graham, . . . . .	5 00	Chas. B. Boynton, L. M. . . . .	46 95
Pittsburgh, 2nd Asso. Presb. Ch. in part to . . . . .		Cleveland, Wm. Hall, . . . . .	1 00
make Rev. John Nevin, L. M. . . . .	11 04		
Allegheny City, 2nd Presb. Ch. add. . . . .	5 00	WISCONSIN.	
Merristown, Presb. Ch. . . . .	33 91	Lisbon, Levi Russell . . . . .	5 00
		Racine, Presb. Ch. . . . .	35 37
MARYLAND.			
Baltimore, C. W. Ridgely to make Mrs. . . . .		IOWA.	
Mary Louisa Ridgely and Miss Mary Wil- . . . . .		Dubuque, Capt. Geo. K. Smith, . . . . .	5 00
mot Ridgely, L. Ms. . . . .	60 00	Cong. Ch. \$11; Meth. Ch. \$6 62, . . . . .	17 62
		Marion, Donation, . . . . .	50
NORTH CAROLINA.		Burlington, Donation, . . . . .	1 50
Raleigh, Mrs. Partridge, add. for the L. M. . . . .			
of Mr. J. C. Partridge, . . . . .	10 00	MINNESOTA.	
		St. Pauls, Presb. Ch. . . . .	8 10
KENTUCKY.		Bapt. Ch. . . . .	7 80
Covington, 1st Presb. Ch. which makes Rev. . . . .		Meth. Ch. . . . .	5 40
John C. Bayless, L. M. . . . .	45 60		

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